The Outlook

JULY 25, 1914

LYMAN ABBOTT, Editor-in-Chief HAMILTON W. MABIE, Associate Editor

R. D. TOWNSEND, Managing Editor

THE NEW HAVEN RAILROAD REPORT

The report of the Inter-State Commerce Commission on the financial condition of the New Haven railway system is both a depressing and an encouraging document. It is depressing because it discloses a startling example of the way in which American business men who are highly honorable and trustworthy in their private relations countenance in their corporate capacity transactions which lie close to the border line of swindling. It is encouraging because it points the way not only to a rehabilitation of the great property of the New Haven railway system but to the permanent remedy for the evils of irresponsible railway and corporate management.

Last February the United States Senate directed the Inter-State Commerce Commission to investigate the financial transactions of the New York, New Haven, and Hartford Railroad Company, and the present report is the result of that investigation. The difficulties of the investigation have been almost inconceivable. "In the search for truth the Commission," says the report, "had to overcome many obstacles, such as the burning of books, letters, and documents, and the obstinacy of witnesses who declined to testify until criminal proceedings were begun for their refusal to answer questions. The New Haven system has more than three hundred subsidiary corporations in a web of entangling alliances with each other, many of which were seemingly planned, created, and manipulated by lawyers expressly retained for the purpose of concealment or deception."

It is impossible in brief space to give a representative summary of the report. In a pamphlet of one hundred pages it gives the detailed facts and figures upon which the Commission bases its final judgment.

The Commission states that the present management of the New Haven system, under the presidency of Mr. Howard Elliott, has co-operated in the work of investigation and is sincerely endeavoring to remedy the evils of the past. Its condemnation applies to the directors who conducted the affairs of the company under the presidency of Mr. Mellen. The chief acts of delinquency are said by the Commission to have been the reckless purchase of trolleys at exorbitant prices, the expenditure of large sums of money for corrupting public sentiment or legislative action, the profligate waste of funds in the New York, Westchester, and Boston Railway Company, the covert and devious purchase of steamship lines for the purpose of stifling competition, the injurious control and management of the Boston and Maine Railroad, inspired by "a lust for extended monopoly," questionable methods of increasing the amount of capital stock, the manipulation of accounts, the payment of unearned dividends, and the purchase of supplies from favorites.

THE COMMISSION'S CONCLUSIONS

The report is clearly and readably written in a way that can be fully understood by any intelligent reader. It was unanimously signed, and represents the views of each of the seven members of the Commission. It has been denounced by Mr. Mellen's personal attorney as a political document. If so, it is the fruit of the kind of politics that the country sorely needs and deeply desires—politics which enable a group of distinguished lawyers and experts to speak the truth without fear or favor, basing their conclusions upon plain facts and figures frankly and clearly presented to the public. The Commission believes that the stockholders of the New Haven system have cause for action in the courts against the directors who have wasted and misappropriated their money, and it believes that "the splendid property of the New Haven Railroad itself," although now suffering from serious and crippling injury, will, under honest and efficient railway man-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

agement, undoubtedly in time regain its former standing.

The duty imposed upon the Commission was to investigate and report and not to propose the method of restitution or punishment, but it is clear that the Commission hopes that some civil or criminal suit will result from its report, not merely because it believes that individual wrong-doers should be punished, but for the following cogent reason:

> The insuring of honesty throughout the management of the great railroads of the country is a most important question before the people today, and only when through exposure of wrongdoing and an awakened public conscience coupled with effective laws this result is produced may railroading be placed upon the high level that it should occupy. The revelations in this record make it essential for the welfare of the Nation that the reckless and profligate financiering which has blighted this railroad system be ended, and until this is fully done there will be no assurance that the story of the New Haven will not be told again with the stockholders of some other railroad system as the victims.

The report conveys one important political lesson—namely, that the only power sufficiently strong to regulate inter-State railways is the power of the Federal Government. The New York "Times" says that the State Railway Commissions of New England share the responsibility of the New Haven railway management. This is quite true, and it shows the difficulty into which the advocates of States' rights as opposed to strong Federal power are plunged when they endeavor to regulate inter-State industry by State authority. Public respect for and confidence in the Federal Inter-State Commerce Commission has steadily grown, and will be further increased by the New Haven report. We believe that its powers of action should grow commensurately.

JUSTICE LURTON

Justice Lurton, of the United States Supreme Court, died on Sunday of last week of heart disease in his seventy-first year. His appointment to the Supreme Bench in 1909 by President Taft illustrates how completely the political and sectional animosities between the North and the South have gradually, but we believe finally, disappeared. Horace H. Lurton was born in Kentucky in 1844. At the time of his birth his father was a physician, but afterwards left the profession of medicine to become a clergyman in the Protestant Episcopal Church. In 1861, at the outbreak of the Civil War, young Lurton left Chicago, where he was pursuing his education, and enlisted in the Confederate army. In 1862 he attained the rank of major, at the age of eighteen. In 1863 he was captured in Ohio by the Federal forces, and imprisoned on Johnson's Island, in Lake Erie. The New York "Evening Post" says that Judge Lurton, while he was still on the Circuit Bench, used to tell the following story of his experience as a Federal prisoner of war:

> In the Civil War there was a prisoner of war on Johnson's Island, in Lake Erie. He had been in the hospital six months, and on the card at the head of his bed was the dread word "tuberculosis." The boy's mother made her way from Tennessee to Washington, and on February 22, 1865, she saw that great President, Abraham Lincoln.
>
> "Mr. President," she said to him, "my boy is doomed to death unless I can get him back to Tennessee. I want to take him home." That big-hearted, generous man said, "I will parole him on sick leave."
>
> "But," she said, "then it will be too late. I want to take him home with me." And President Lincoln wrote a note, "Let the boy go home with his mother."
>
> That boy was the Justice who has the honor of being the Circuit Justice of the Second District of the United States.

It is a significant and happy circumstance that Judge Lurton, a Southern Democrat and ex-Confederate officer, was appointed to the most important Federal body in the Union by a Northern Republican President, and proved fully equal to the trust. This ought to cheer the few Northern pessimists who, because President Wilson and his administrative colleagues have many Southern affiliations, occasionally express the fear that "the Confederacy is in the saddle again."

The death of Justice Lurton has excited much newspaper speculation regarding the appointment that President Wilson must make to fill his place. It has even been suggested in more than one quarter that the President might do well to appoint Mr. Taft. There is one very good reason, if there are no others, why such an appointment ought neither to be expected nor desired. The Supreme Court should be made up, for the sake of avoiding any question of political bias, as nearly as possible of an equal number of Democrats and Republicans. The death of Judge Lurton leaves only two Demo-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

crats as Justices in the Supreme Court—Chief Justice White, of Louisiana, and Associate Justice Lamar, of Georgia. It is not only proper but desirable that the new Justice, whoever he may be, should be a Democrat, and we have no doubt that the President will observe this principle in making his appointment.

A DEMOCRATIC REVOLT IN LOUISIANA

A significant commentary upon General Hancock's often-quoted remark that "the tariff is a local issue" is contained in the news from Louisiana that the Democratic Congressional Committee of the Third District in that State has gone over in a body to the Progressive party. This secession from the traditional party of the South makes it more than probable that the Third District, and possibly two others, will be represented in Congress after this fall's election by Progressives. The Third District contains land reclaimed at great expense and unsuited for any purpose but the growing of cane sugar.

The men who have gone over to the Progressive party are all leaders of local prominence. Senator-elect Broussard, of Louisiana, now a Congressman, who because of the peculiar Louisiana law will not take his seat in the upper house until 1915, states that the men who have resigned from the Democratic organization were all active Democrats and the best organizers in that section of Louisiana. They include a State Senator, members of the State Committee, a member of the State Legislature, the Sheriff of St. Mary's Parish, and the brother of Senator-elect Broussard himself.

Whether this break, the immediate cause of which was dissatisfaction with the free-sugar policy of the Administration, will widen to still more serious proportions or not remains to be seen. At all events, it has been welcomed and heralded by papers actively opposed to the Progressive party as a hopeful sign that the time is growing less remote when the South will, on National questions, no longer rest content to be governed by a policy of self-protection adopted in Reconstruction days. No matter how out of sympathy the leaders of public opinion in the South have been with the policies of the National Democratic party, they have had no other recourse than to stay within its ranks. The formation of a National party whose brief traditions may be considered distinctly apart from the historical happenings of fifty years ago has furnished these Democrats of Louisiana an opportunity to escape from an allegiance which made independence of political opinion impossible. While this present break is, as we have said, largely the result of a desire to protect a local self-interest, the possibility of such an action was foreshadowed by the part taken by Mr. John M. Parker in the Progressive Convention at Chicago in 1912.

HUMOR IN CONGRESS

In these long and weary summer days in Washington Congress is not without the relief of humor. A Representative from Nevada, who is the happy possessor of this desirable gift, has introduced a resolution which provides that on each Friday, following the transaction of routine business, the House shall be resolved into a Committee of the Whole to listen to lectures by members of both houses, as well as of the Cabinet, and to admit the general public to the galleries, at popular prices, in order to obviate the necessity which now compels Congressmen and members of the Cabinet to leave the District of Columbia on lecture trips while Congress is in session. The same Representative has introduced a bill to establish a "Bureau of Psychology" in the Department of Commerce.

The most entertaining humor to which the House of Representatives is treated is, however, unconscious. A bill has recently been introduced imposing a heavy tax on the income of all Americans who marry titled foreigners. Any American citizen, the bill provides, who shall contract marriage with an alien bearing a title of nobility or of aristocratic caste from any foreign government shall be required to pay a tax of twenty-five per cent annually upon his or her entire income. The bill provides that the Commissioner of Internal Revenue shall have the power to collect this tax, and that any agent, whether person or institution, handling the funds of the American citizen who shall have committed this offense shall be required to withhold twenty-five per cent tax at the source of income. The object of this bill, as explained by its propounder, is to discourage marriages between heiresses and foreigners with titles but without money. This is a new form of protection. Its efficacy may be questioned, and there will be Democrats who will wonder how such a measure

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

can be reconciled with the Democratic theory of a government of limited powers.

PROHIBITION IN KANSAS

It is unusual to find an article extolling the advantages of State prohibition which begins with such an expression of sentiment as the following: "Prohibition of course does not prohibit. Nothing has hurt the cause of temperance in this country so seriously as the delusion that a law on the statute-book will prohibit the sale of liquor in a city, a county, or a State."

This is the way, however, in which Mr. William Allen White begins an article in the "Saturday Evening Post" of July 11 upon the effects of prohibition in Kansas. What he means by his statement that prohibition does not prohibit he explains as follows: "A State, a county, or a city sobering up, getting the alcohol out of its system, goes through much the same process under the prohibitory law that a man goes through when he swears off with a mighty oath. When a man quits after a high resolve and with more or less emotion connected with the performance, whether he lapses or not depends largely upon the man, . . . but very little on the phraseology of his swearing-off pledge." Later in his article Mr. White says that a prohibitory law "only gives men and women who desire prohibition an opportunity to secure it by long years of wise, brave, hard work."

Kansas, at the time of the adoption of State-wide prohibition, was still largely in a formative period of social development. It was a sparsely settled frontier community. Within a history still recent it had suffered from the prolonged and bitter struggle over the question of Negro slavery and had borne its part in the forefront of the Civil War. Its citizenship had been recruited from diverse elements. Germans, Russians, French, and Irish immigrants who had come to this country with preconceived desire for personal liberty, high-spirited frontiersmen from the cow camp, horse thieves and hired killers, all went into the State's melting-pot along with the stable yet adventurous settlers from Ohio and the East. A glance at the list of the county names of Kansas is almost a treatise upon the period of its development.

At the time of its adoption, Mr. White says, in a third, or perhaps a half, of the counties the prohibition law was fairly well enforced; in a quarter, or perhaps a third, of the counties remaining the law was badly enforced; in ten or a dozen counties the law served merely as a basis for blackmail. From a condition such as this Kansas has moved forward until of the State to-day Mr. White can write: "The prohibitory law is now enforced in 100 of the 105 counties of the State, and it is enforced as rigidly as any law on the statute-books. . . . In three counties there are sporadic convulsions of the rum fiend that seem to indicate vitality, but it is mere alcoholic reaction in the dead muscles. In two counties in the small mining towns there are open saloons, . . . but in the larger towns even these counties enforce the law."

THE CONDITION OF KANSAS TO-DAY

As a direct result of this long-fought and hard-won fight for State-wide sobriety, Mr. White cites some interesting figures concerning the Kansas of to-day. Without going into a discussion of the widely divergent social conditions in a great metropolitan area and an extensive agricultural commonwealth, he says: "There is not a great difference in population between Cook County, Illinois, and the State of Kansas; yet there are more Chicago insane in the Cook County asylum than the insane, the criminals, the boys' and girls' reformatory, the feeble-minded, and the prisoners in Kansas jails and penitentiaries. . . . Kansas has fewer murders, fewer homicides, and fewer accidental deaths than any other State, and this is one of the lowest rates in the world—4.5 for each 100,000 annually. . . . The vital statistics for the various States show that Kansas has fewer deaths from kidney diseases than any other State, and the relation of whisky to kidney trouble is so well known that this fact alone proves a lower per capita consumption of liquor. Remember, there are 105 counties in Kansas; 48 of these counties did not send a prisoner to the penitentiary last year, and 87 counties did not send an insane patient to the asylums. In 14 counties no jury has been called in ten years to try a criminal case; 53 counties have empty jails, 38 counties have empty poorhouses, and the second lowest death rate in America is the Kansas death rate of 7½ per 1,000."

The money saved in the absence of liquor-selling, amounting approximately to $20 a head, has been apparently put to good use. The average holding of taxable

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

property, taking the number of people in the State and dividing it by the total assessed valuation of the State, is $1,666.92, which the "Wall Street Journal" recently declared to be the largest in America. The Director of the Census Bureau has said that Kansas has decreased its debt faster than any other State in the Union. Such figures as these which Mr. White brings to the support of his article furnish convincing testimony not only to the scientific opponent of alcohol, but also to those who are fighting for the educational advantages of local option, believing that, backed by an immediate public sentiment, it is the most potent means of preparation for the time when the States, and possibly the Nation, may be aroused to the social disadvantages of drink.

A QUIET DAY IN ULSTER

In view of the alarmist rumors which preceded the celebration in Ulster of the two hundred and twenty-fifth anniversary of the Battle of the Boyne, it was reassuring, and even a little amusing, to read in the despatches that even less than the usual amount of disturbance took place. The day of the demonstration was Monday, July 13, as July 12 fell on Sunday; oddly enough, the actual date of the battle was July 11 (1690), but by something that bears a resemblance to an Irish bull enthusiastic Orangemen have long made the "Twelfth of July" their day of rejoicing, so as to include the Battle of Aughrim with the Battle of the Boyne. The two battles together wrought the victory of William III (who before he became King of England was Prince of Orange) over James II and his Irish and French supporters.

The celebration in Belfast last week was the largest and most enthusiastic ever held; yet in Belfast, Londonderry, and other large places the people were entirely orderly. At Belfast there was a gathering of perhaps 100,000 people, more or less, in fields outside the city; some 30,000 men marched in the parade; most of them were Volunteers, but they wore no uniforms, and the occasion was not made a provocative demonstration of Volunteer army strength, although one observer explained the absence of rioting by saying "the Twelfth is no longer an excuse for excesses. Armies now march where rabbles once rioted."

Sir Edward Carson's speech at Belfast gave no sign of yielding assent to any modified plan of Home Rule so far suggested by Mr. Asquith. Sir Edward is quoted as saying, "We will go to the bitter end." And again he said of the Government: "I will give them the alternatives of giving us a clear cut for Ulster or come and fight it out, as there are no other alternatives possible."

An informal meeting of the so-called Ulster "Provisional Government" was recently called, and an "Ulster Resolve" has been informally issued. It announces, in brief: "Our claim is simply to hold the province of Ulster in trust for the United Kingdom." It declares that Ulster will not recognize the authority of the Irish Parliament; that in the event of the withdrawal of direct Imperial government it will assume such powers as are necessary to maintain peace, order, and good government; that upon the restoration of direct Imperial government the "Provisional Government" will cease; that in the meantime it will maintain and enforce all statute and common law now in force in Ireland other than the statute establishing Home Rule; that it will protect and assist all persons acting under a commission from the King."

Meanwhile the House of Lords has adopted the Unionist amendments to the Amending Bill which is to supplement the Home Rule Bill after the latter becomes a law. These amendments provide for the exclusion of the whole province of Ulster from the operation of the Home Rule Bill (which would totally nullify Mr. Asquith's proposal that each county of Ulster should vote separately as to its exclusion for six years from Home Rule), the removal of the time limit for taking the vote by counties (if that plan is adopted), the bestowal of power on the King to suspend the Home Rule Act while a commission should examine the whole question, and the substitution of a Secretary of State for the Lord Lieutenant as the authority over Ulster.

The Amending Bill will now be taken up by the House of Commons, which is not in the least likely to adopt the proposals of the Lords.

THE LAUNCHING OF THE NEVADA

With the launching of the Nevada the completion of the most powerful tactical unit in the American navy is brought close at hand. With her sister ship, the Oklahoma, and the Texas and New York now in commission, the Nevada will be able to work

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and maneuver with the highest degree of efficiency and military advantage. The "little navy" men in Congress and elsewhere have the peculiar habit of reckoning almost any war vessel afloat as part of our battle-ship fleet. Aside from the date of construction and the armament, they also all too often ignore the fact that a battle-ship, to be considered as an effective part of a fleet, must be so constructed that it can be used as part of a predetermined whole. Sister or similar battle-ships can be maneuvered at the same speed, and can be used as a unit in any plan of battle which the commanding officer may adopt. On a cruise, the speed of the fleet is the speed of the slowest ship; in line of battle, a weak unit in an otherwise powerful congregation of ships might very possibly be the cause of ultimate defeat. Our method of constructing battle-ships by haphazard Congressional appropriation has made it extremely difficult for our naval officers to make of our navy a unified fighting machine. It is to be hoped that some time we may arrive at a condition of affairs when Congress will permit the creation of a truly definite system of construction without an annual fight to secure the legitimate recommendations of the General Board of the Navy.

The Nevada will have ten 14-inch guns in her main battery; two turrets will contain three guns each, and two others two guns each. By this arrangement there will be achieved a concentration of fire control superior to that secured by the design of the New York and the Texas. The displacement of the Nevada is 27,500 tons. She is 583 feet long, and has a beam of 95 feet 2½ inches on the water line. Her secondary battery consists of ten 14-inch guns and twenty-one 5-inch guns. She will burn oil exclusively, and her engines have an estimated horse-power of 24,800.

The other battle-ships now under construction are the Arizona and the Pennsylvania. Both of these vessels will have nearly 4,000 tons greater displacement than the Oklahoma and the Nevada. Together with the two battle-ships authorized by this year's Congress and the third battle-ship to be built from funds secured by the sale of the Mississippi and Idaho to Greece, the Pennsylvania and the Arizona will form another battle group of the greatest tactical utility and of stupendous power.

The General Board of the Navy last year recommended the construction of four first-class battle-ships a year. It is hoped that the succeeding Congresses will follow out the policy recommended by the General Board. Such a plan was not proposed in any wanton desire for a big navy, but after careful and exhaustive consideration of the demands which our navy might be called upon to meet and of the National policies upon which we have staked so much to maintain.

THE FINDING AS TO THE LOSS OF THE EMPRESS OF IRELAND

Last week there was made public the result of the inquiry into the cause of the disaster of May 29 last which resulted in the sinking of the Empress of Ireland in the St. Lawrence River and the death of over a thousand of her passengers and crew. The inquiry has been carried on in Quebec by a Commission, at the head of which was Lord Mersey, formerly the Presiding Justice of the British Admiralty Court.

The most important conclusion arrived at was that which holds responsible for the collision the third officer of the collier Storstad, which sank the Empress of Ireland. It is a serious and even terrible thing to place the blame for this great ocean tragedy upon the shoulders of one man. The Commission recognized this fact, but declared that no reasonable alternative was open to them. They find that the third officer, Mr. Tuftenes, was wrong and negligent, first, in altering the course of the vessel in the fog, and, secondly, in keeping the navigation of the vessel in his own hands and failing to call the captain when he saw the fog coming on. One cannot but feel sympathy and sorrow for any one upon whom such a tremendous responsibility is suddenly thrust and who is unequal to the emergency. Every one who has any knowledge of ship navigation knows that in a fog the captain should be on the bridge, and that if such an emergency as sudden fog falling while another vessel is near by should occur it would be the first duty of whatever officer might be in charge of the bridge to inform the captain instantly. It might almost be said to be evidence of negligence on the part of the captain and the first officer that a third officer should be left in command on the bridge in the navigation of a river like the St. Lawrence and with the constant probability of fog that always exists in that region.

The finding points out a singular and

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

irreconcilable clash of evidence between the officers of the two ships. The witnesses from the Storstad say that before the fog fell between the ships they were approaching so as to pass "red to red"—that is, to port; while the witnesses from the Empress of Ireland say that the ships were approaching so as to pass "green to green"—that is, to starboard. The Commission inclines to think that the latter contention is correct, but points out that if both ships had kept to their course after the fog fell they would have passed safely, whichever contention was correct. Evidence was adduced to the effect that the Empress of Ireland was for some reason steering badly, and the assertion was made that her steering gear was out of order. The Commission looked carefully into this story, but do not find it sustained.

No blame is ascribed to the officers of the Empress of Ireland, with the single exception that the Commission remarked of the captain that "he would have been better advised if he had given the Storstad a wider berth." His action in stopping the Empress is not condemned, nor does the Commission think the failure to give a wider berth to the other ship a contributory cause of the disaster.

One turns with interest, but with some disappointment, to the recommendations of the Commission as to preventing loss of life in the future. These consist solely in urging that in foggy weather, and preferably always at night, the water-tight doors and portholes should be closed; and, secondly, that it might be desirable to consider the plan of placing rafts on the upper deck so that in such a collision they would float automatically as the ship sank. Nothing is said about the desirability of building large ships with inner skins, nor as to improving the signal system at sea, nor as to the possibility of adopting apparatus for communicating through the water during fog. Presumably the Commission thought these questions outside of the present inquiry. That they are not outside of the field of investigation and legislation every one must feel who looks back at the record of the past six months, with its many instances of collision and its tragic list of lives lost at sea.

THEOLOGICAL CO-OPERATION

Chicago University is now rivaling Harvard in drawing denominational divinity schools into co-operative affiliation. The Chicago Theological Seminary, one of the strongest in the Congregational group, has recently become the fourth to enter into partnership for mutual advantage with the University Divinity School, whose student body is one of the largest in this country. With this accession the associated faculties, comprising between forty and fifty professors, become the largest group of theological teachers connected with any one institution in the land, and the aggregate of theological students probably the largest in the Protestant world.

The academic conditions of admission to the two schools will be the same. The University Divinity School is a graduate school. Its entrance conditions are the same as those of the graduate schools of art, literature, and science. Its members and those of the Seminary will now have a wider range of elective studies and larger opportunities for specialization than in any similar American institution. The circular of the Divinity School already includes about two hundred and fifty separate courses. With the accession of the Seminary it will be possible to carry to immediate execution the plans already formed for a "Graduate School of Religion and Ethics"—a new thing in this country—for graduates of theological seminaries. This will offer to men of unusual ability, competent for highly specialized work in some field of religious activity, courses leading to the Ph.D. degree. Courses of a more vocational character will be open to men aiming at high vocational efficiency in the pastorate or the foreign missionary field. The University Divinity School is now a favorite with missionaries as a resort for study while on furlough.

The faculties of these two institutions stand in the front rank of scholars. The Divinity School is at present furnishing a noteworthy supply of professors to many denominational seminaries. The Chicago Theological Seminary, with its distinguished teaching force, will derive as well as impart fresh vigor in a wide range of varied activities—the School's three journals in the fields of theological, Biblical, and Semitic study; its correspondence course, in which several thousand are enrolled; its complete series of text-books for Sunday-schools; the work of its students among the Chicago churches; and its work in connection with the Chicago Commons and the University of Chicago Settlement. Other seminaries are not unlikely to fall in, sooner

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

or later, with this marked tendency of our time exhibited at Chicago and other such centers in the United States and Canada. Religious leadership demands that the resources of first-class universities be accessible to men in training for it.

THE RESIGNATION OF GENERAL HUERTA

The long expected and often rumored resignation of General Huerta took place on Wednesday of last week. His letter of resignation, read before the Mexican Congress and accepted by it, declared that in the seventeen months of his power he had formed an army with which to carry out his promise of peace, but that his government encountered immense difficulty owing to scarcity of funds, "as well as to the manifest and decided protection which a great power of this continent has afforded to the rebels." Other references to the hostility of the United States and a personal sneer at its President as a Puritan are included in the document.

Francisco Carbajal, who was recently appointed Minister of Foreign Relations, immediately took the oath as Provisional President of Mexico. It has been understood that he was placed in the Cabinet for this purpose. Carbajal is described as a lawyer and judge of great ability, as a man of moderate political views, and as one who might be acceptable for a time at least to some Constitutionalists. It is entirely improbable, however, that the Constitutionalist leaders, Carranza and Villa, will allow any appointee of Huerta to hold office a minute longer than is necessary. They are expected to insist upon military occupancy of the Mexican capital before the political situation is dealt with.

It was believed on July 16 that Huerta was on the way to Puerto Mexico, thence to sail, perhaps on a British or German war-ship, for a foreign port. Even then, however, General Villa at Juarez was reported in despatches as saying: "Huerta intends to take the field. Queretaro will be the final stand, and Huerta will lead the forlorn hope." Previous to his resignation General Huerta's family and that of General Blanquet, together with several officials of Huerta's Government, had left the capital for Vera Cruz or Puerto Mexico.

The satisfaction of the Administration at Washington at the long-desired "elimination of Huerta" is tempered by the doubts as to the relations between Carranza and Villa, and perhaps as to the question of maintaining our forces at Vera Cruz under the new situation that will arise. It must not be forgotten also that the true Mexican question is not as to the supremacy of any leader or faction, but as to how this country may best aid in making Mexico safe for American and other foreign life and property, in encouraging the enactment of just laws about landownership and financial and commercial conditions, and in getting under way a process of political education and development that shall in time make Mexico a republic in fact as well as in name.

THE COLOMBIAN TREATY

Secretary Bryan, in a formal statement to the press, presents the reasons which lead him to favor the treaty with Colombia now before the Senate. This treaty, it will be remembered, expresses the regret of the United States that anything has occurred to interrupt the friendly relations between the two Republics, and offers to pay Colombia twenty-five million dollars and to give her, as regards transportation across the Isthmus, rights that are in all respects equal to, and in some respects superior to, those of the United States itself.

Mr. Bryan says that the object of this treaty is to bring about friendly relations with Colombia by acceding to her claim; that the claim is not one which can properly be arbitrated; that, our Nation being the larger one, "not only is it our duty to do justice to Colombia, but, in case of doubt as to what is just, we must resolve that doubt against ourselves and in favor of Colombia." Whether her feeling that she has been aggrieved is justified or not, she has sustained a great financial loss in the separation of Panama from her, and this loss Mr. Bryan estimates as considerably more than twenty-five million dollars. He recognizes the fact that the treaty negotiated by Mr. Du Bois under the Taft Administration proposed that Colombia give to the United States certain advantages in return for the payment made. But he says that Mr. Du Bois, "in order to sound Colombia as to her demand, asked if she would consider twenty-five million dollars, with the arbitration of the reversionary interest in the railroad and without granting any privileges whatever," and thinks that this question, while unauthorized, created in the mind of Colombia the idea that this Govern-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ment might be willing to go further than the treaty offered to go. He thinks the ratification of the Colombian Treaty will restore the friendly relations between the two Republics, and, "more than that, it will give prestige to the United States throughout Spanish America;" and he urges that this Nation can afford to be not only just but generous "when by its generosity it can increase the friendliness of the many millions in Central and South America with whom our relations become daily more intimate."

This statement seems to us to afford a striking illustration of that inconsequential and illogical method of thinking which has so often characterized Mr. Bryan's public utterances. He begins by saying that "it is not necessary to discuss the events which gave rise to this estrangement, because it does not matter which party was at fault," and, in almost the next sentence, he assumes that America was at fault by assuming that it is "our duty to do justice to Colombia." If we have done no injustice to Colombia, Colombia has no just demand on us for reparation. We have done no injustice to Colombia. Panama had a better ground for her revolt against Colombia than the American colonies had for their revolt against Great Britain, and we did no more injustice to Colombia by recognizing the revolutionary province as an independent state than France did to Great Britain by recognizing the American colonies as an independent nation.

Passing by the claim of justice, Mr. Bryan next proceeds to urge this payment by us on the ground of generosity. But there never can be generosity in acceding to an unjust claim. When Ireland was suffering from the potato famine, America, in a spirit of true generosity, sent one or more ship-loads of provisions to the starving island. If Great Britain had demanded this contribution to her starving population on the ground that we had harbored Fenians within our borders, and we had sent the food in order to buy the good will of our neighbor, there would have been no generosity in the act. To pay twenty-five million dollars to Colombia in order to secure her friendship and in order to buy "prestige to the United States throughout Spanish America" may be urged upon the American people as a good bargain, but it cannot at the same time be urged as an act of National generosity. In fact, it would not give America either the friendship of Colombia or prestige in South America. Both Colombia and South America would regard it as a confession of previous wrong-doing, or else as a submission by a craven country to the demand of a blackmailer. It is an incidental though serious objection to this treaty that it gives the right of free passage to Colombian war-ships through the Canal, and of railway transportation in coastwise trade of certain Colombian products at cost, not to exceed half the rates paid by similar products of the United States—concessions which might easily involve the United States in international complications. This incidental defect might be remedied by amendment, but no amendment could remedy the fatal fact that this treaty apologizes for an act of chivalry to a people fighting for their rights, an act of which we are justly proud; submits to a claim which is absolutely groundless according to the law of nations, even if our recognition of Panama were premature; and seeks, by a fatuous and feeble policy, to buy that respect and good will of our neighbors which can be secured only by the courageous maintaining of our National honor and the disdainful refusal to submit under any conditions to a dishonorable and unjust claim.

There is another aspect of Mr. Bryan's statement to which our attention has been directed by Mr. Philippe Bunau-Varilla, who is now visiting the United States, and who, with Secretary John Hay, negotiated the Hay–Bunau-Varilla Treaty by which the Republic of Panama ceded to the United States the Canal Zone.

Throughout his statement Mr. Bryan treats Panama as a rich possession of Colombia. It is not surprising that Colombia did so regard Panama. From time immemorial the attitude of the Spanish mind towards Spanish colonies has been that of the Roman imperialist in the time of the Cæsars toward Britain and the other colonial possessions of Rome. It is the attitude of the absentee English landlord toward his farms in Ireland. Colombia felt that she owned Panama, which is separated from Bogota practically as far in point of contact as Cuba is from Spain. She felt that she owned all the riches that Panama produced. Panama was a valuable milch cow and Colombia was entitled to all the milk. As a matter of fact, for many years and during many political administrations all the money that could be squeezed out of Panama passed from that unhappy state to Bogota, and none from Bogota to Panama. Colombia has had no conception of

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the principle of federation which makes it incumbent upon the Federal Administration of the United States to expend the Federal taxes for the benefit of all the communities forming the federation.

It is not surprising that Colombia regrets the loss of her rich and unjustly exploited outlying possession. It is surprising to find Mr. Bryan, a genuine and heartfelt believer in democracy, falling into the same error. "No one will deny," he says, "that she [Colombia] has sustained great financial loss in the separation of Panama from her." No one can deny that Great Britain suffered great financial loss in the separation of the American colonies from her—colonies of which George III and his Ministers took the same view that Colombia has always taken of Panama. But does Mr. Bryan believe that justice ever required that Great Britain be financially reimbursed for this loss?

Mr. Bryan fails to consider the justice and generosity due to Panama and her citizens, who seem for the moment to be wholly forgotten by the Administration in its endeavor to buy the good will of Colombia.

WHY I AM NOT A CHRISTIAN SCIENTIST

Several Unknown Friends have written to me kindly letters of protest against a recent statement of mine "that there are certain Christian Scientists who believe that there is no disease, that it exists only in the imagination, and that all disease can be cured by right thoughts and righteous experiences." One of these correspondents, to show my error, quotes from a scientific text-book the statement that "sickness is more than fancy; it is solid conviction." Two other Unknown Friends send me recent Christian Science publications—one an article by Samuel Greenwood in the "Christian Science Journal" for May last, the other a lecture by Professor Herman S. Herring, a member of the Board of Lectureship of the Mother Church in Boston, recently delivered in Riverside, California, and reported in the Riverside "Daily Press," apparently in full. From these two articles I propose to give my readers here, as far as possible in the words of the authors of these two articles, their account of the philosophy of Christian Science, and to follow it with a statement of the reasons why I am not a Christian Scientist. The reader, whether a Christian Scientist or not, should understand that I am not here attempting to disprove Christian Science. I am simply attempting to put side by side in the same article the faith of the Christian Scientist and the contrasted faith of the disbeliever in Christian Science.

"To exist," says Professor Herring, "means to be conscious." "Individual existence is individual consciousness, and since consciousness is mental, existence is mental." "What we call existence is simply a phase of consciousness." "There is no evidence of any existence external to consciousness." "Matter must be defined as a mirage, as an appearance of substance rather than substance itself, and it is therefore wholly mental, a state of mortal consciousness." "As existence implies consciousness and as the body is externalized consciousness, the conditions of existence and of the body depend upon one's mental state." "A discordant consciousness results in discordant existence." "It is therefore necessary to change the human consciousness if we wish to have changed conditions." "Human discord and disease exist only as a false state of consciousness, a mistaken sense, a mesmeric dream condition which has no real existence, no relation to the divine mind and its perfect reflection." "When the truth of being is known and applied, it destroys the false belief, and this improved condition is externalized in harmony."

Thus Professor Herring, who treats Christian Science as a philosophy. Mr. Greenwood treats it as a theology. The approaches are different, though not inconsistent. The result reached is the same.

"Christian Science," says Mr. Greenwood, "does not contend that there is no material sense-evidence that something exists besides God, but that, admitting God's infinitude, something besides him is not possible, therefore such evidence is not to be credited. To be consistent, from the Christian Science point of view, one must abandon his belief that God is omnipotent and omnipresent if he would regard evil as a reality; or, on the other hand, he must abandon his belief in an existence or power separate from good, if he would accept and abide by the statement that God is All." "God, or good, being eternally existent and consequently self-existent, it follows that evil, the contradiction of good, is eternally non-existent, and in its claim to be something is self-destructive." "The

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

belief that evil is something of itself, that it is intelligence and power, is in effect a denial of God's omnipotence, omnipresence, and omniscience; and if we discard these essentials of Deity, away goes the foundation of Christianity, and with it the only hope of mankind." "The reality of good must always declare evil to be a myth, and it cannot be otherwise regarded so long as we believe good to be reality." Thus Christian Science recognizes evil "as wholly in mortal thought, and dependent upon belief for its apparent manifestation and power; in other words, that it is a state of mesmerism or delusion."

If I understand these two articles aright, Christian Science as a philosophy is pure Idealism; as a religion, pure Pantheism. As a philosophy it holds that nothing exists but mind; as a theology that nothing exists but God. Combining the philosophy of Mr. Herring and the theology of Mr. Greenwood, Christian Science may be summed up in the following three sentences:

Nothing exists but mind.

God is the only mind.

Therefore evil is a myth.

None of these statements do I believe to be true.

Pure materialism teaches that nothing exists but matter; that mind is a form of material energy. Pure idealism teaches that nothing exists but mind; that matter is only a phase of consciousness. The one philosophy is called Materialistic Monism; the other, Idealistic Monism. I am, frankly, in my *thinking*, as all men are in their *practice*, a dualist. That is, I believe in both mind and in matter.

We cannot act as though matter does not exist, we cannot act as though mind does not exist; and the true test of philosophy is life. We have to assume that fire burns, that light shines, that food satisfies hunger and water satisfies thirst. Like the rest of us, the Christian Scientist when the thermometer stands at zero creates his consciousness of warmth by a fire in the furnace; like the rest of us, when he is hungry he creates a consciousness of satisfaction by eating his breakfast. He depends on a house to produce a consciousness of shelter, and on clothing to produce a consciousness of protection from heat and cold. We could not maintain life in this planet if we did not constantly act on the assumption that matter is not a myth but a reality. No man is a consistent idealist.

Neither could we maintain an ordered civilization if we did not assume that the mind is a reality. Whatever teachers may tell us in their class-rooms or writers in their text-books or preachers in their pulpits, we all act on the theory that man is a free moral agent. When a bomb explodes, we do not blame the bomb, we blame the dynamiter. In vain Hume tells us that it will be difficult to find a man good enough to deserve a good supper, or a man wicked enough to deserve a sound drubbing. We still continue to honor Abraham Lincoln and to execrate Wilkes Booth. Our governments, our courts of law, our schools and colleges, our family life, our whole social fabric, are based on a practically universal belief that man is more than a machine. The mechanic who should make a clock from which every hour a figure should appear and say to the wife, "I love you," would arouse in us only a pitying amusement if he expected this mechanical device to satisfy her heart's desire for affection. No man is a consistent materialist.

I repudiate both pure materialism and pure idealism. I do not believe that man is a machine whose actions are predetermined either by inexorable law or by divine decree. Neither do I believe that matter is "a mirage, an appearance of substance rather than substance itself, a state of mortal consciousness."

Nor do I believe in what Mr. Greenwood calls "the allness of God." I do not believe that God is the only mind. Mr. Greenwood apparently believes that the omnipresence of God means that he is the only presence. I do not believe that God is the only presence. I believe that he is present in the world as the orator is present in the meeting where his voice can reach every ear and his mind can influence every mind. Mr. Greenwood apparently believes that the omnipotence of God means that God is the only one who exercises power. I do not believe that God is the only one who exercises power. I believe that he has endowed his children with power which they can exercise in his service and in accordance with his will, or in opposition to his service and in resistance to his will, or purely selfishly in indifference to his service and his will. I believe that God is our Father. But there can be no Father if there are no children who have an existence separate from his existence. I believe that God is love, but God cannot love if there are no persons separate from him whom he can love.

Mr. Greenwood declares "evil to be a

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

myth." Mr. Herring declares that "disease, sin, death, all discords, are to be classed as errors of mortal consciousness, as mesmeric illusory mental conditions." I believe evil, disease, sin, death, are awful realities. I believe that this world is a field of battle; real, not sham, battle. As a boy I enlisted for life, with the hope that when my enlistment ended I might be able to say, "I have fought a good fight." I believe that Jesus Christ came into the world to lead this campaign for truth against real error, for purity against real vice, for love against real selfishness and malice. I believe that under his leadership the eventual victory is not doubtful; but I have never found that the way to win a victory is to underestimate the forces of the enemy.

I have habitually left the philosophers to discuss the question where evil comes from. My energies have been wholly occupied in an endeavor to eradicate the evil. It is interesting to conjecture where the weeds in my garden come from. Did the winds bring them, or the birds scatter them, or an enemy sow them, or the gardener in his ignorance drop them unintentionally into the bed, or did they spring spontaneously from the soil? These interesting questions I leave others to discuss. It is all that I can do to root out the weeds and give the flowers a chance to grow.

I recognize gratefully the service which Christian Science has rendered to the world in making it see the power of mind over matter. What that power is practical science has illustrated by making electricity light our houses and fire and water conspire to drive our machinery. What that power is to be in the body in curing its diseases and developing its powers we are only beginning to learn. I also recognize gratefully the service which Christian Science has rendered in making men realize that God is a perpetual presence in the world, not an absentee autocrat in a distant heaven. Faith in the presence and power of the divine Helper is the very essence of the Gospel. But I frankly confess to my Christian Science friends that I dread the enervating influence on the human race of a philosophy which denies the reality of evil, calls men off from courageous, patient, and intelligent campaign against it, and bids them regard evil, whether moral or physical, as only a mortal thought to be vanquished by a process of spiritual thinking.

LYMAN ABBOTT.

COLLEGE BASEBALL

The past season of collegiate baseball, at least according to the newspapers, brought out more than the usual number of champions, but still more important to those vitally concerned with the cause of clean sport was the spirit of fair and friendly rivalry which marked all the really significant games. As to the matter of championship, there was not, and could not have been, an undisputed aspirant for first honors. The games of a college season are quite isolated. A real college championship could be determined only by a schedule in which each team played every other team in at least half a dozen games. Baseball is a temperamental game; if A wins from B, and B wins from C, it does not follow at all that A is a better player than C. The contests in the professional league demonstrate this. Much of the talk of collegiate champions is born of the fancies of the newspaper reporter. What each college is chiefly interested in is the defeat of its dearest traditional enemy. If in any case a claim for leadership in a particular branch of sport may be thrown in, why, so much the merrier.

There is perhaps a direct relation between this borrowed championship idea and the now vanishing supremacy of the professional régime. There was a time when at least some college boys chose to imitate the more objectionable types of the paid players. Some young collegians, otherwise quite respectable, not infrequently acted as rowdies when on the field, developing a marvelous fluency in baseball cant, a language with no grammar but with an unusual amount of both force and ease. On occasion, evidences of genuine viciousness were to be found.

Baseball is one of the most difficult of college games to control, both as as to its personnel and as to the conduct of its players. Unlike such sports as football and polo, it reaches its highest technical development in the hands of those who regard it as a business rather than a sport. It is this phase of baseball which is most insistently brought home to the readers of the daily press. The change from the old attitude towards collegiate baseball has been gradual but very effectual, and the reform has been fundamental. It is true that the rules are better now than in the past, but these rules are a matter really of secondary importance. They are the result, and not the cause, of the better sportsmanship now so frequently manifested upon college

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

diamonds. One straw showing how the wind is blowing may be gleaned from a statement of the fact that Yale, Harvard, and Princeton made an agreement before the opening of the past season to take the coach from the players' bench during games. Obviously to those who believe that a professional coach is undesirable on all occasions such a step must seem only a slight advance. It is, however, significant of the growing effort to make intercollegiate sport truly intercollegiate rather than inter-pocketbook. Victory must not be achieved by the college battalion with the longest purse for the purchase of the most distinguished professional direction. Under this agreement between Harvard, Yale, and Princeton, of course the skill of the professional is still at the command of the players. Nevertheless, in relegating the professional coach to a seat on the bleachers emphasis is given to the fact that the players, to receive the greatest advantage from their training and to represent most effectively the true spirit of intercollegiate sport, must be thrown more directly upon their own responsibility during the progress of each and every contest. It is in this way borne home to the onlooker that the team is composed of men rather than of manikins jerked into activity by the skill and craft of some super-player.

HOW A WOMAN COMMISSIONER DEALS WITH PRISON PROBLEMS

A MUTINY in the penitentiary on Blackwell's Island, New York City, on July 8, when forty prisoners jumped to their feet in the mess hall and at a signal from a leader hurled their dinner dishes at their keepers, was followed by a series of uprisings in which several keepers and a number of prisoners were injured, and in which it was made clear that if order was to be maintained by physical force alone the strength of the guard of keepers was wholly inadequate to the task. In fact, it was only the lack of union among the prisoners themselves, the coolness of Warden Hayes in depending upon moral suasion more than upon clubs and revolvers to restore order, and the prompt arrival of the Commissioner of Correction, Katharine Bement Davis, that prevented a decidedly serious situation from becoming a catastrophe.

The dish-hurling outbreak, which had been preceded by several less flagrant instances of insubordination, was followed by an uprising of seven hundred prisoners—half the population of the penitentiary—who set fire to the prison building, slashed the belts in the machine-shop, wrecked the machines, broke cell furniture, windows, and locks, and threw heavy metal buckets, cobblestones, and steel tools at the prison officers. The "sabotage" in the shops was superintended by Frank Tannenbaum, the young Industrial Worker of the World leader who was sent to the Island several months ago for creating a disturbance in a New York church.

Although several keepers were struck by the crockery and hardware heaved at them, none was seriously injured, and in every instance the convicts were driven back into their cells by the well-wielded clubs and the threatening revolvers of the keepers. However, as the guards were only sixty-five in number, it is evident that they would have been powerless in the face of a united uprising of the 1,400 prisoners. As it was, fully half the prison population remained in their cells, refusing to come out and join the "revolution."

Miss Davis, who is the first woman to hold a position in the "cabinet" of a New York Mayor, found, when she arrived at the Island, that the ringleaders had been thrown into solitary confinement cells, popularly known as "coolers," and placed on a diet of bread and water, with all privileges withdrawn. She commended this measure of Warden Hayes, much to the disappointment of the prisoners, and then went unattended among the latter, hearing individual grievances, asking the men for suggestions of reform, and managing the hardened men in stripes—many of them degenerates and drug fiends—as easily as if they had been a crowd of Sunday-school children. As fast as they promised to "be good" she ordered their diet enriched and their privileges restored, and the complete triumph of her policy of kindness and sympathy without weakness was apparently secured when she appeared before the malefactors in the prison chapel and delivered a sermon on the necessity of laws and discipline, mingling

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

humor with her preaching so cleverly that she soon had the men on good terms with her and with themselves.

THE CAUSES OF THE TROUBLE

To a representative of The Outlook Commissioner Davis analyzed the causes of the trouble on Blackwell's Island and told how she thought it could be avoided in future.

"While the rebellious prisoners have made the removal of Warden Hayes their battle-cry," said Miss Davis, "I don't think their grievances are very serious. They say that the Warden has curtailed some of their privileges, such as the privileges of writing letters and having visitors, and that he has taken these privileges from whole groups of men as punishment for the sins of a few members of the groups. The Warden has been very right in doing this, I believe. Since the men won't 'squeal' on each other, the only way to be sure of punishing guilty individuals and stopping lawlessness is to punish the entire group in which you know the individuals are.

"The truth is that this outbreak, which had been stewing a long while before it manifested itself, like the one in the prison at Trenton, New Jersey, recently, and like the one at Sing Sing a few months ago, was caused by a misunderstanding on the part of the prisoners of the spirit of the public toward them. The trend to-day is toward a more humane and liberal treatment of the inmates of prisons. The prisoners know this, but they frequently misinterpret the public's feelings. Many of these men on the island had been called to testify against their keepers in the recent Grand Jury investigation of prison conditions. These men felt like heroes; they began to believe that they should be at liberty and their keepers should be behind the bars. The recent conviction of the house physician at the Blackwell's Island workhouse for smuggling drugs to the prisoners increased their feeling of injured martyrdom. In short, I might well say, with President Wilson, that the trouble is psychological."

The Commissioner's recent crusade against the use of drugs by the prisoners added to their uneasiness, she declared, and she said that it would be impossible to wipe out the drug habit in the penitentiary until a prison hospital was secured.

Commissioner Davis believes that such outbreaks as the recent ones will be impossible, and that most of the problems that confront her in the administration of the affairs of the penitentiary will be on the way to solution, if her request is granted for funds to move the penitentiary to Hart's Island, far from the city.

A plan for self-government, such as has worked so well with boys from the City Reformatory in camp at their farm in Orange County, New York, would be impossible in the face of the inferior physical equipment that exists in the Blackwell's Island penitentiary, she believes. If the institution were moved to Hart's Island, where there is more space, she believes that it will be possible in the course of time not only practically to stamp out the drug habit among the men but to redeem many of them to decency and respectability, as many of the boys of the Reformatory are now being redeemed.

"That these hardened criminals have in them the spark of gentlemanliness," said Miss Davis, "is evidenced by the fact that never has a profane or vile word been used in my presence. The worst of them always treat me with the utmost decency."

HELPING MISS DAVIS AND THE CITY

The newspapers recently announced that the Association of Grand Jurors had subscribed a sum of money to pay the salaries for six months of the two new officials at Blackwell's Island appointed by Commissioner Davis—Dr. Anna Hubert, Medical Inspector, and Miss Mary Harris, Superintendent of Female Prisoners. The announcement was inaccurate, as only ten dollars was subscribed by the Association, and the remainder of the fund came from thirty-five public-spirited citizens of New York, twenty-eight of whom were women.

In other words, these women of New York City wished to offer a personal tribute to Miss Davis as the first woman east of the Mississippi to be appointed by the Mayor of any large city to a place in his official family. By so doing they testified publicly and practically to their interest in the reforms the Commissioner had already instituted in her department, and their desire that she should not be completely handicapped by lack of funds as to those further reforms which she was anxious to inaugurate.

There are over five hundred women prisoners on Blackwell's Island to-day. Up to July 1 there had never been any special superintendent in charge of these women. There has been no system of physical inspection for the prisoners, so that the diseased

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

were placed in the same rooms with the healthy, from four to five women in one cell.

When Miss Davis went into office last January, she was anxious to appoint two women to the positions of Medical Inspector and Superintendent of Matrons, but she found that the budget for the year's expenditures had already been passed, and no funds were available for the salaries of the extra officials.

It seemed as if another year must go by before Miss Davis could put into practice the knowledge gained in her long experience as head of the Bedford Reformatory, and that all her methods as to discipline and reform must wait. Fortunately a visitor at the prison became acquainted with the need and offered to see what could be done as to raising the required sum for this year's work. She was so successful that the Commissioner was told to go ahead and secure the best women for the places and the money would be forthcoming to pay their salaries for the rest of the year. It is believed that with the new system installed and working smoothly the improvement of conditions will be so great that the city will incorporate into next year's budget enough to meet the increased expense.

SADIE—A PROBLEM: SHOULD SHE KILL SOMEBODY?

The kind of problem that Miss Davis has to deal with is illustrated by the story of Sadie.

Sadie is twenty-five and a mulatto. She is at Blackwell's Island now, doing a six months' sentence, the eighth in six years. It was soliciting at first, now it is procuring or vagrancy, sometimes just drunk and disorderly. She was out for three days the last time, then back to the Island. At liberty three days in the year, which Sadie herself says is too much. And when you look at her there's no need to ask the reason. Disease is spread all over her—face, hands, eyes—there's no mistaking it. As Sadie says, "Look at me. D'you think anybody'd give *me* work? What can I do but go back on the streets?"

Other times, before the new Commissioner started her methods of segregation, Sadie slept with four other women in the same cell, washed at the common sink, and wiped her dreadful face on the prison roller towel. She was even in charge of the bed-making squad and supervised the new girls. She, a living plague spot, in with healthy mothers of children and young strikers sent up for picketing! But she must have some companionship. She doesn't deserve solitary confinement.

Sadie herself wants to be sent to an institution where she can be cared for permanently. She says she is tired of going back to the city every six months just to be met by one of the gang as soon as she lands at Twenty-sixth Street, go with him to a saloon, and then "Good-night!"

But there is no place for her. She is not crazy—just loathsome, and very much a menace. "Typhoid Mary" is one in a million, but there are many Sadies in the big cities from Maine to California.

What do you suppose her own remedy is? It shows that she can think a little, and it shows, too, the fearful irony of a civilization where there is only one pursuit by which she can live. Sadie grins and says, good-humoredly: "Well, I reckon I got to kill some one before they'll put me where I'll be out of the way and not be no danger to other people."

And yet the New York "Times," in editorially commenting upon the conditions which Miss Davis, as Commissioner of Correction, is trying to remedy on Blackwell's Island, asks, "Is this a woman's work?" We answer that it is pre-eminently the work for the Miss Davis kind of woman. The "Times" reports Mayor Mitchel's confidence in Miss Davis's ability to handle the situation and says that "there is not a word to be said against the theory of Commissioner Davis or her judgment. But," it adds, "surely no decent man can believe that it is right for a woman, however advanced in ideas she may be, to be placed in contact with that horrible mob of besotted, degenerate, utterly vicious outcasts." This is a good example of the old-fashioned theoretical chivalry which obstructed the work of Florence Nightingale and her followers on the battlefield and for a long time deprived the sick and suffering of the ministrations of the hospital-trained nurse. It is also a typical expression of an attitude of mind towards criminals and prisoners which has brought about a barbarous condition of things in our jails and penitentiaries deplored by the "Times" as sincerely as by The Outlook.

By an odd coincidence, on the very day when we read in the "Times" that the pris-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

oners on Blackwell's Island are a "horrible mob of besotted, degenerate, utterly vicious outcasts," there came into the office of The Outlook a young man just released from Dannemora prison. He did not attempt to conceal the fact that he is what the "Times" would perhaps call an "ex-convict;" he did not pretend that he had been unjustly imprisoned; he did not wish to conceal his name, and, as we like his pluck, we add, with his permission, that it is Lew M. Davis; but he did desire to get before the readers of The Outlook the prisoner's point of view on the kind of work that Miss Davis is trying to do on Blackwell's Island. We are glad to pass his view along to our readers in his own written statement:

WHAT THE PRISONER THINKS ABOUT IT

"I have often wondered why the criminal himself is not given an opportunity to explain his side of the case. After all, he is the most concerned, and by virtue of his position knows far more than many prison reformers. The future successful reformer, the one who will really achieve, will be a master humanitarian. He must be delegated with wise discretionary powers. Under him must be a corps of assistants who are also practical psychologists—psychologists because they have *felt*.

"For many years the question of prison reform has been agitated, yet one continually hears of the overcrowded condition of our prisons; overcrowded, I mean, by those who had previously been inmates. These men were turned loose on the community before they were capable of meeting the vital issues that were to confront them. With an occasional exception, every man leaving prison would, if given half a fighting chance, work along legitimate lines. Cram a cylinder full of powder, insert and light a fuse, and the result will be an explosion; take a human being, instill hatred in his heart and every fiber of his nature, and the explosion will shake society to its foundations.

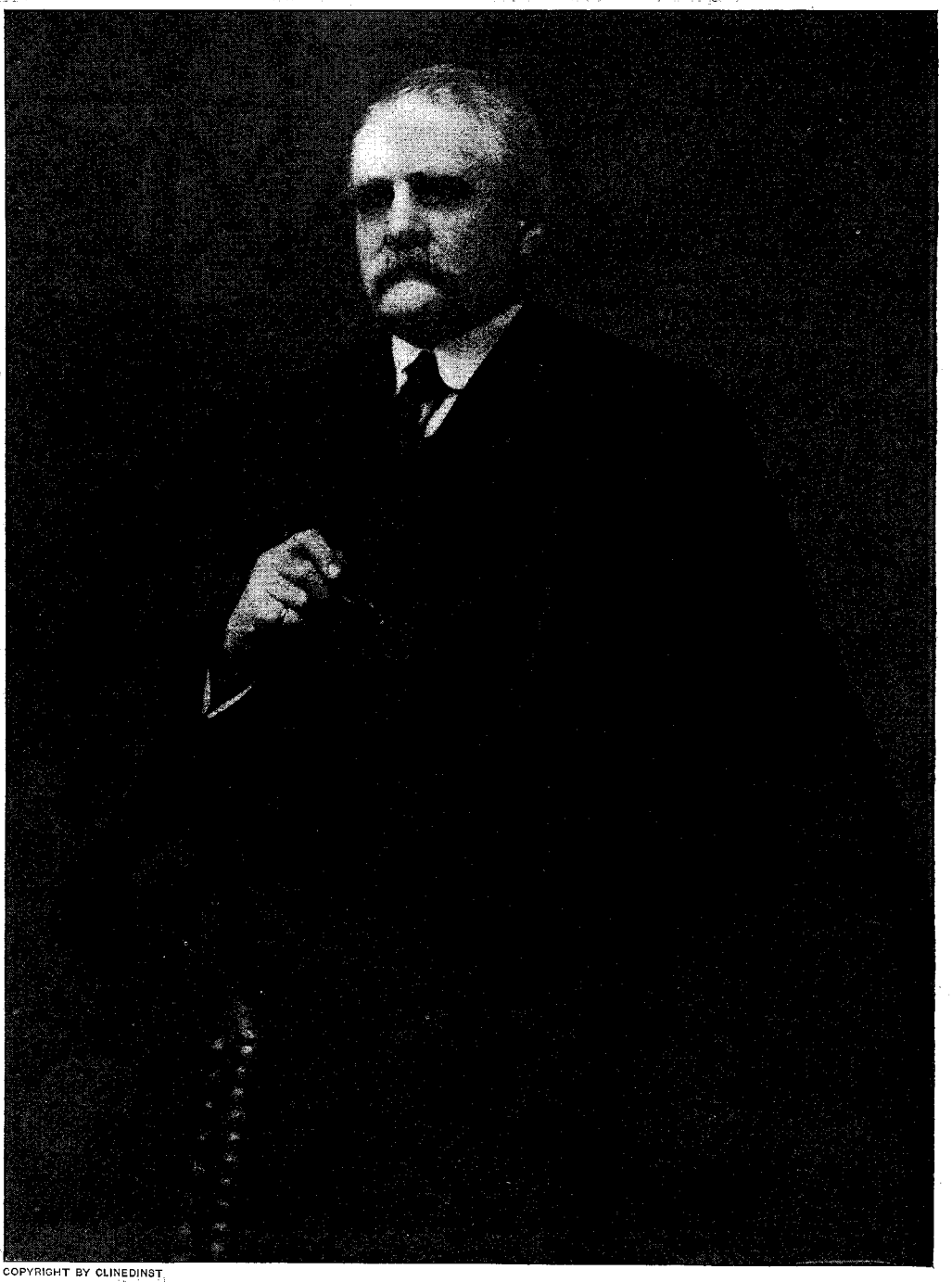
"The ordinary man is incapable of dealing with such a condition of affairs; it needs the trained mind of a psychologist to deal with and solve the complex problems arising, confronting him on every hand.

"One day I met a man in one of the shops. I addressed him, as was my habit, with a 'Good-morning.' He mumbled something, and sullenly turned away from me. I was never so surprised in all my life. He was serving a long sentence, yet his was one of the sunniest natures I had ever met. Always full of quaint, optimistic philosophy, he buoyed others and created an atmosphere that dissipated the perpetual gloom of a prison workshop. What was it that had happened? He had never before been given to sullenness; he sat by his machine, staring vacantly at it. I watched him curiously; I was a little hurt because of the attitude he had assumed toward me. He sat that way for quite half an hour when an officer approached him and asked him why he was not working. He returned the same surly, incoherent reply. The officer reported him for refusing to work, and he was locked up in a dark cell on a diet of bread and water for six days. Later on in the day we learned that B had lost his wife and baby. The question of why B had so suddenly become surly never entered into the philosophy of the disciplinarian. He was simply punished for the commission of the infraction. B's nature changed from that day; he became one of the most insubordinate inmates in the prison. What caused it? The death of his wife and baby, or the inhumanity shown him during the darkest hours of his life? Had a trained psychologist been the disciplinarian, he would have looked for the cause, and tempered his future actions on the result.

"I have known men to come to the shop in the morning cranky and quarrelsome, simply because they had not received a long-looked-for letter from a loved one. It doesn't take much to rouse the temper of such a man to the boiling-point. Living, as a prisoner does, under abnormal conditions, it takes but very little to make him deviate from a normal course. If, while in this mental condition, he breaks a rule, he is punished, regardless of what prompted the action, and so the seeds of hatred are fostered. A little thing, you say; but, oh, how pregnant with results! It is man's nature to be sweet and cheerful; if he be otherwise, there must be a reason, and until that reason is searched for and the remedy applied scientifically instead of in the haphazard manner now pursued, so long will criminals be manufactured. Because the old, obsolete manner of dealing with criminals is still the vogue is the reason your property, and even your life, is in peril."

Can there be a more effective statement of the human need in prisons of just such officials as Miss Davis?

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

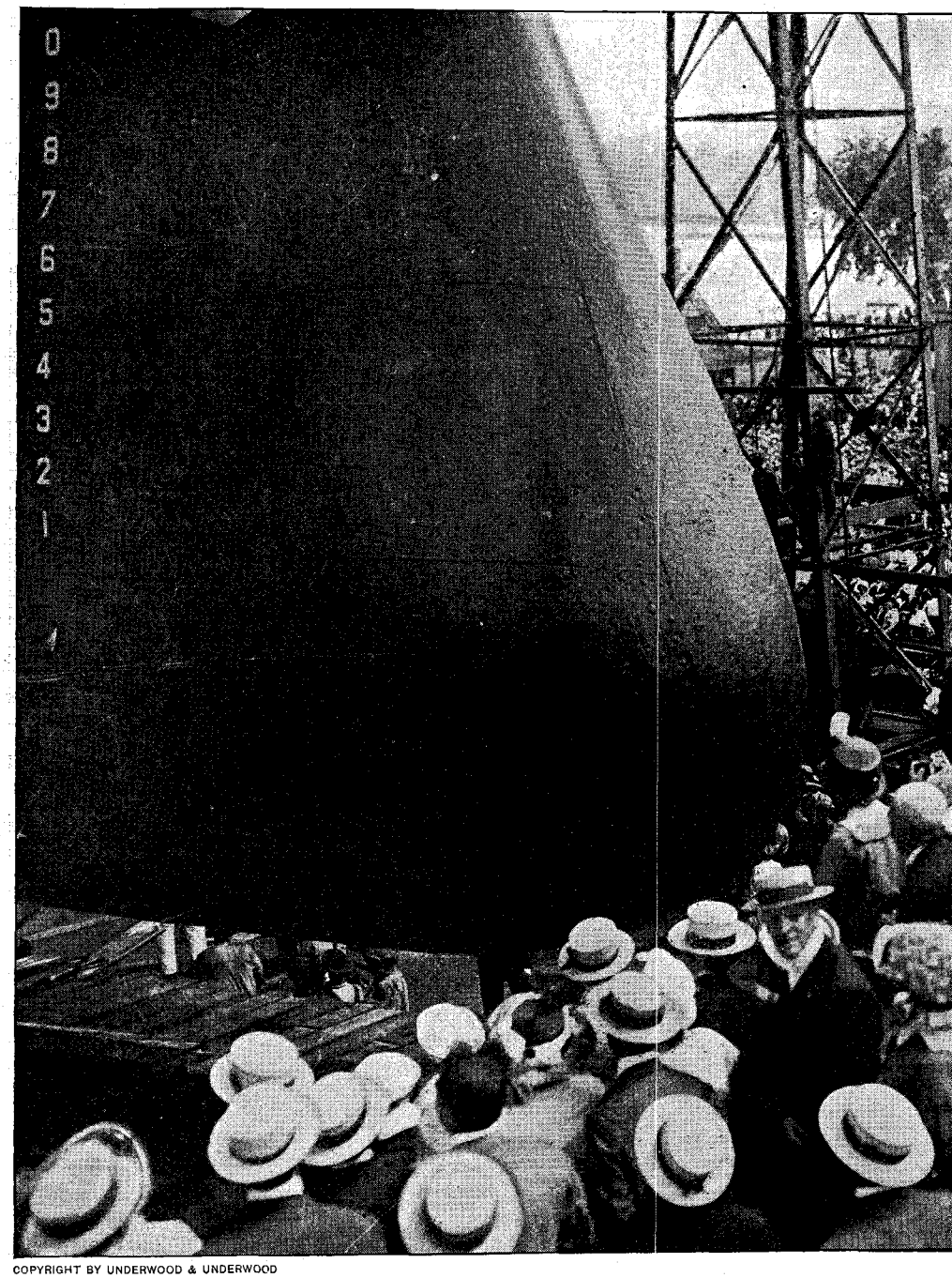


COPYRIGHT BY CLINEDINST

THE LATE JUSTICE HORACE HARMON LURTON

Justice Lurton, who died on July 12, was born in Kentucky in 1844. He was appointed to the Supreme Court bench in 1909. See comment on editorial pages

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



COPYRIGHT BY UNDERWOOD & UNDERWOOD

THE NEW BATTLE-SHIP NEVADA

This picture, showing the enormous "beak" of the battle-ship, was taken just before the christening of the vessel at Quincy, Massachusetts, on July 11. See editorial pages

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

SAFETY FIRST

THE NEW SOCIAL WORK

BY DONALD WILHELM

A NEW and greater kind of social work that stresses prevention rather than relief has become up-to-date business vogue. It is called safety work. It is not a fad; it is an economy. It is not a defense for capital on trial; it is one of the very fundamentals of efficiency management—workingmen's compensation laws in twenty-five States have made it so.

Social workers—the Red Cross on the field of industry—have their philosophy; "Safety" has its philosophy. With the memory of labor wars still in mind, one needs ponder on the significance of the new business evangel. The employer wants safety; he wants to avert his share of the $250,000,000 yearly American waste accruing from disability of workingmen. The workingman wants safety; more than any financial reward, he wants his arms and legs. The employer feels that it is cheaper to conserve men than to waste them; that it is better to befriend them than to oppose them. The workingman never wants to go to court; he does not want his wife made a wage-earner nor his children neglected; he does not want his children or his children's children to be dependent upon charity or the police. And both employer and workingman want less court work, less city charity work, wherefore a lower tax rate; and they want also a new spirit of co-operation that is already proceeding from the effort of employer and employee standing side by side, striving to promote the welfare of each other.

One cannot long refute safety argument.

"Here, Mr. Employer," says the new social worker, the safety engineer, "show me a possible cause for accident, and I will show you the accident. Last week you had a man injured by that lathe. That accident disorganized your shop for half a day, demands your breaking in a new man, antagonized the rest of your force, and will cost you in compensation $1,500 and cost your injured worker a long period of suffering and the worst of ills, unemployment. You have that light shining directly into the eyes of the workingman at that lathe; you could have averted that accident by providing a shade that costs eight cents. You will provide a shade now, won't you?"

He will—ninety-nine out of a hundred times. A humanitarian argument backed by business economy reaches the heart of any business man.

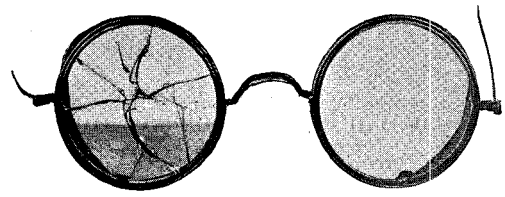
If this argument doesn't reach him, the safety preacher reminds him that a pound of prevention is cheaper than an ounce of cure; that conservation pays; that an experienced man is worth $5,000, perhaps $10,000; that an employer who does not believe in the new social spirit of conservation has no claim whatever to the spirit of progressive business.

In the barbarous days before the insweep of this new social spirit America was the land of wastrels busily making boxes, barrels, bundles, breaking bones, breeding industrial disease and industrial discontent. There was inexcusable waste. "We have squandered," President Wilson said in his Inaugural, "a great part of what we might have used; . . . we have not hitherto stopped thoughtfully enough to count the human cost—the cost of lives snuffed out, of energies overtaxed and broken, the fearful physical and spiritual cost to the men and women and children upon whom the dead weight and burden of it all has fallen pitilessly the years through." Railways were putting mileage first and men second, talking much of maintenance of way, forgetting maintenance of men, fighting safety couplings; mine-owners harbored children and long hours, steel plants went on "making steel and killing men." America perhaps did not know how—perhaps, being American, it didn't have time—to avert waste. Certainly science had not taken its giant strides of the last decade; certainly as late as 1900 the American Government was powerless to prevent onslaughts of fevers in military camps; certainly not till later than the turn of the century was a new spirit apparent. The historian will find food for thought and for much comment in this new spirit. It began in little, it has spread in large through nearly all American industry, and Safety is one of its watchwords. It has spread from elevated lines to mining shafts, to the textile industry, the chemical industry, to distilleries, breweries, to fire prevention, disease prevention, to the lumber industry, paving, canning, electrical, and other industries, con-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

serving everywhere human life, the chief end and aim of all other conservation. For purposes of illustration one must turn to a particular industry, to a particular plant in that industry.

The steel industry, even though one of its components was first among American manufactories to begin concerted safety work, was in point of danger extremely hazardous; in point of years young, in point of enterprise plunging ahead like reckless youth, losing all, gaining all—in fifty years excelling the world. It was a "bold" industry; about 1900 the typical reader of newspapers and magazines would have said it was a "bad" industry. And if he had been asked about which plant he had read of most, therefore believed worst, he might have pointed to the South Chicago plant of the Illinois Steel Company, since 1901 a part of the United States Steel Corporation.



A HAPPY WORKINGMAN AND HIS BROKEN GLASSES

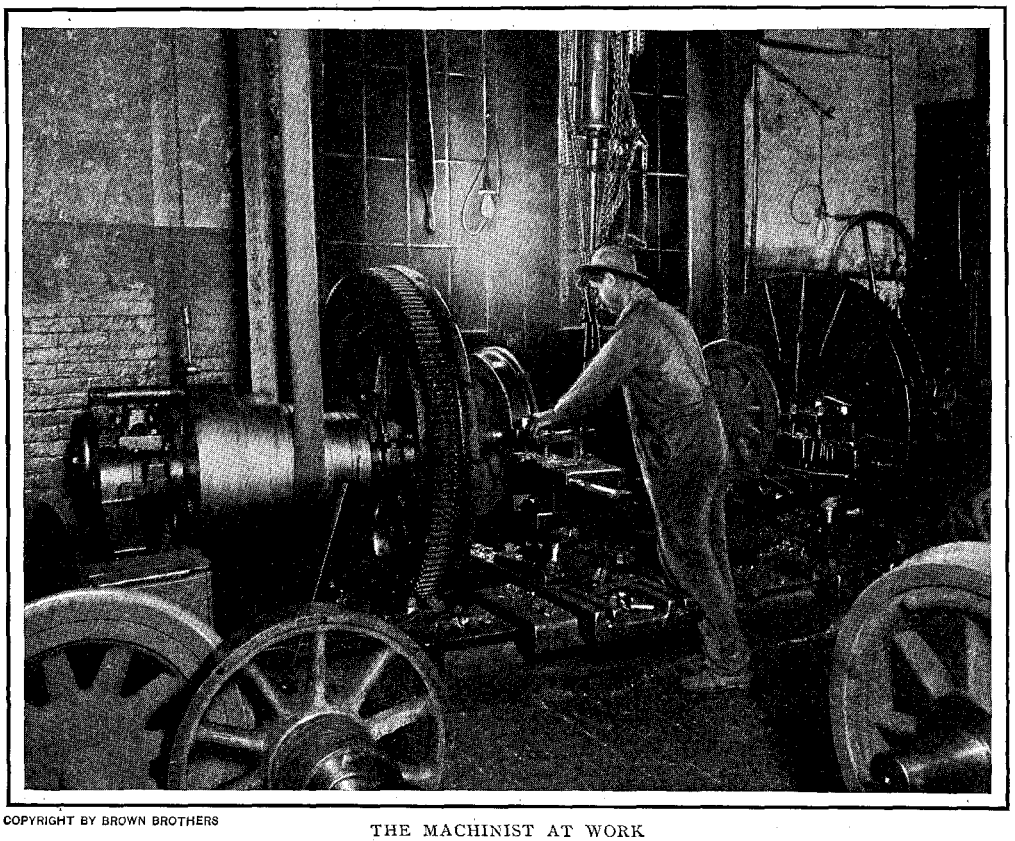
This man is certainly glad that he wore glasses while at work. The cut shows how a piece of metal flew, struck the lens, and cracked it. Without this protection it might have caused the loss of his right eye, untold suffering, and a loss in wages

The South Chicago plant borders grim old Lake Michigan. It lies sprawled like a giant beneath a long range of opaque smoke hovering always above dim multitudinous buildings, above long lines of smoke-stacks, above wavering tongues of flame striving up toward release from Bessemer furnaces. At the lakeside giant cranes and "clam-shells" reach down into the holds of vessels and heap tons of ore atop a red mountain on shore, and in the background miles of track—one hundred and fifty miles, they say—are flung everywhere, wriggling between hundreds of buildings, twisting up trestles, thrown in long parallel rows over broad expanses, running straight under the shadow of the tall smoke-stacks peacefully pouring their unending contents up toward the sky. Clear around the confines of that vast plant there in South Chicago was—and still is—a high fence. And just outside that fence, unfairly perhaps, even less than a decade ago stalked Rumor—with a big capital R—going about and telling every one, as Rumor fancied doing outside almost every large steel plant in America, that this plant was a vast slaughter-house where men were killed and sometimes buried without a coroner's inquest, without families being notified; where human beings—numbered to avoid confusion—were hit by locomotives operating on those miles of track, scalded by molten metal, blown to atoms by exploding dynamite, buried beneath avalanches of ore, battered to pieces in a thousand hurried ways. It was no wonder Rumor stalked about—South Chicago was Rumor's happy hunting-ground. As late as 1907 an authoritative writer for an authoritative magazine found—and his estimate, it was admitted by the steel plant officials, was not too high—that in one year approximately two thousand men were injured, that twelve were killed in the neighborhood of blast furnaces, one hurled out of life by a stick of dynamite, three electrocuted, three killed by falling from high places, four struck by flying objects, four burned to death, three crushed to death, one suffocated, one thrown from an ore-bridge, one hit by a red-hot rail, one scorched by slag, and ten killed on those twisting 150 miles of

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

railway track. He counted 46 killed. And it need hardly be pointed out that, although a surprisingly large number of the workers are Americans, native born, surely fifty per cent of these disabilities occurred to foreigners—to those least able to provide for themselves, suffering all the handicaps of a foreign speech and foreign manners, and the first, therefore, to become dependent upon charity or the police.

The South Chicago plant was freely criticised, yet within it as early as 1892—long before the advent of any concerted American effort anywhere else toward safety—there had been steps taken toward safety, and in 1893 a department of safety had been organized. Indeed, previous to 1901 the South Chicago plant was the pioneer in safety work, and even after it was merged into the giant Steel Corporation it remained, among the twelve or more major components, more or less the exemplar of safety work. Even after 1906—the year when the Corporation set about establishing universal safeguards and safety spirit, it yet remained in the steel industry, and still remains, the leader in safety work. It set about very early doing things in the American way. It has reduced its record of injuries 66⅔ per cent, scarped down the number of deaths from forty-six to six in 1912, to nine in 1913, three of which were heat prostrations. Other steel plants have, in a measure, kept pace in such wise that one of the most authoritative Government inspectors, after having sought a basis for fair comparison between the American and German steel industry, and having struck upon the Rhenish-Westphalian Blast Furnace Steel Works and Rolling Mill Association as most closely analogous to fifteen American plants considered, finds that in America, even since safety work began, the death rate is higher than the average of a twelve-year period in the German plants ending in 1908. Nevertheless he finds that, on the broadest basis of comparison, the rate for all cases compensated is higher in the German plants than in twelve of the fifteen American plants in 1910, higher



COPYRIGHT BY BROWN BROTHERS

THE MACHINIST AT WORK

The light from the lamp is not properly screened so as to send its rays in the direction of the work, but shines directly into the eyes of the workingman at the immense lathe. A serious accident may be prevented by providing a shade at the small cost of eight cents. The gear-wheels of the lathe are unprotected and should have sheet-metal frames to avert mishaps

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

than the average of all fifteen American plants in 1910, and that a single plant—the South Chicago plant—in seven years, beginning with 1905, has not during that interval a single time had as high a rate as the average.

Superintendent Field, of the South Chicago plant, is playing for a record; he is trying to "make bogey." He wants to establish a record for not a single death in a whole working year, and he is competing with the superintendent of every other steel plant in the Corporation. The Steel Corporation believes in competition of a kind. It has succeeded in balancing new forces of industrial education against the strange hypnotic spell of great inanimate monsters so tremendous that they make a human being feel as small as an ant, against a traditional carelessness, and against other factors more difficult to overcome, probably, than those in any other industry whatsoever; and in doing so the Steel Corporation has demonstrated that, after all, the American workingman is not of necessity "inherently careless" and the American employer not of necessity inherently inhumane. Indeed, for every American workingman or employer and for the teacher of every school there is a lesson in a visit to the "South Plant" or any other plant of the Steel Corporation.

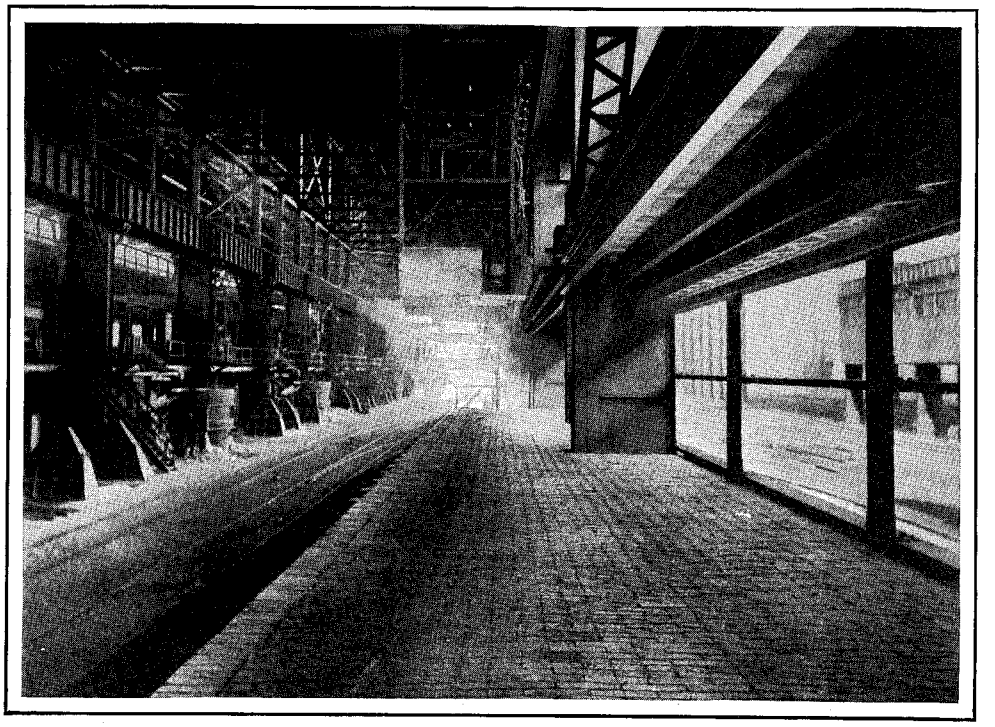
To begin with, it was clear to those who set about to conserve human life and limb in those plants that in order to gain efficiency in accident and disease prevention there must be organization going in pace with education and safeguarding, and that without attention to each of these factors no plan could succeed. To organization was charged the attitude of officers at twenty per cent of the whole; work of safety committees, twenty; and inspections by workmen not on committees, five—forty-five per cent in all. Under education instruction of men was placed at fifteen, prizes at nine, posting of signs and use of lectures each at three—thirty per cent in all. And the twenty-five remaining per cent was charged to safeguarding—to guards seventeen, to lighting five, to cleanliness three. There were other considerations. Robert J. Young, one of those who did much to initiate safety work in the "South Plant" and who is now secretary of the Committee of Safety of the Illinois Steel Company, describes some of these:

"The care exercised by the workman," he says, "largely enters into the number of accidents occurring in any department, and the only way the number of accidents due to carelessness can be reduced is by the inculcation of habits of caution into the minds of the men. The burden of doing this must rest almost entirely upon the management of a department. The superintendent's attitude and the foreman's attitude toward the prevention of accidents will be reflected by the workman just as accurately as their attitude toward the getting out of tonnage is reflected. If the superintendent treats the matter lightly, his assistants will treat it lightly. If he shows a strenuous desire to have working conditions safe and precautionary rules observed, if he makes the prevention of accidents one of the most important features of his department, then his foreman will reflect that feeling, and will see that the men observe the precautions which are known to be necessary to the prevention of accidents. By seeing that the men observe these precautions and by talking with them about the necessity of keeping conditions safe they will inculcate such habits of caution that the number of accidents occurring in that department will be reduced to a minimum."

By organization and education—by motion pictures, lectures, posted bulletins in a half-dozen languages—by encouragement of co-operation, by insurance and by social welfare work as expert and extensive as professional social workers in the employ of the Corporation can make it, and, above all, by the workings of an admirable set of interlocking, inter-plant and intra-plant committees, the Steel Corporation has fitted the smallest department of the least important branch into a closely knit organization devoted to safety development. The Corporation has gone far afield. It has realized that safety work virtually includes social work, and it has therefore emphasized organization in order to perfect education, and yet has realized that, after all, the point of view of official and workingman is the first premise in any plan to conserve human life and limb, and that education would be futile if the workingman could see plainly that the direct causes endangering him were not altered. Thus, after all, the first essential to effective safety work consists in safeguarding. The extent, the cost, of this work of safeguarding in the South Plant—our particular and typical plant—is to the visitor almost incredible.

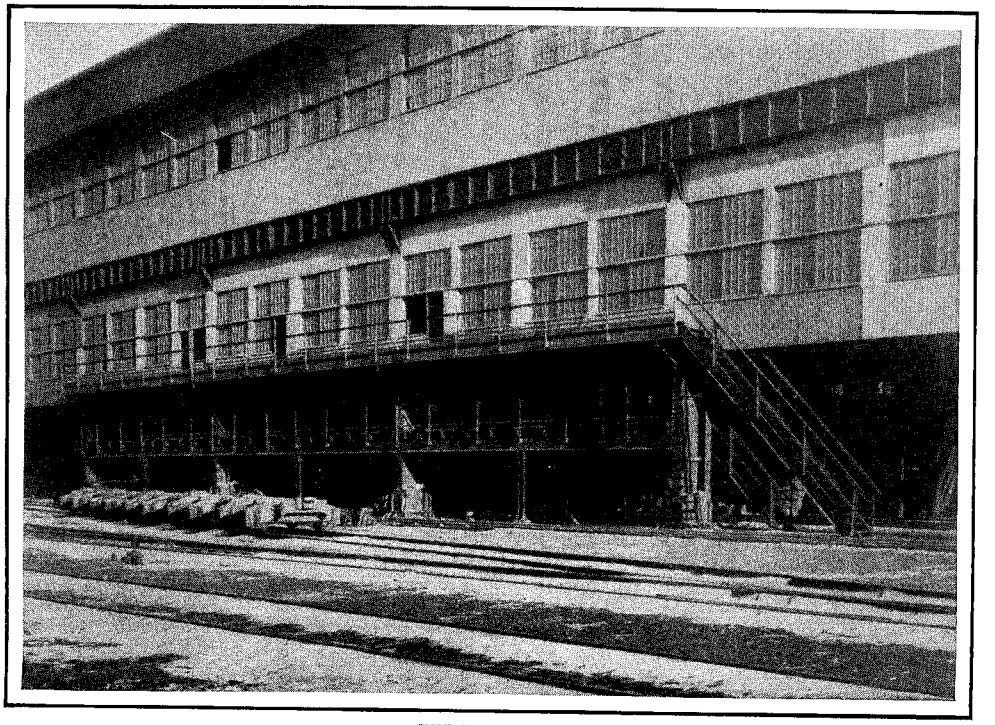
There are guards everywhere—some of them heavy steel guards weighing a ton or two. There are crane-wheel guards, gear guards, belt guards, wheel guards, piston

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



THE INTERIOR

The pit-side of an open hearth, showing the pouring platform, cage, and one of the pouring cranes. Back of this, at the left, is the escape platform shown below



THE EXTERIOR

The platform from which the cranemen make their escape from the pit-side, shown above, when an explosion of hot metal takes place

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

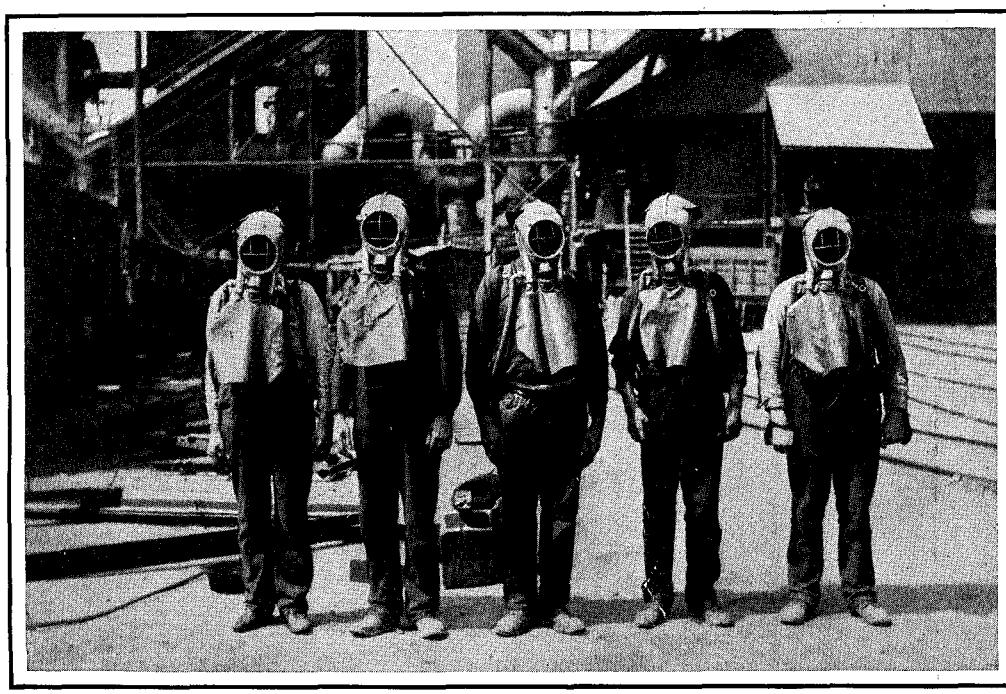
guards, lathe guards, pump piston guards, fly-wheel guards, emery-wheel guards. There are shields—face shields, light shields, heat shields. There are safety dogs, safety flanges, safety sprockets, safety devices so that the workingman cannot even bang his knuckles when he shoves a wheelbarrow through a doorway. Over the stretch of four hundred feet of reticulating train tracks where, going to work, a fresh, alert man had to watch sharply, and where, after twelve hours, or even twenty-four hours, of labor, he was often caught unaware, there has been flung a trestle, and now one cannot cross those tracks if one tries to do so. There are subways under other tracks. There are corner railings to halt a man before he rounds the corner of a building to cross a track; there are byways cut through the corners of buildings. And overhead every trestle from which material is handled is equipped with walks, and every trestle over any of the roads, which are macadamized and well defined to prevent short cuts, is floored with heavy planking and men passing below are thereby made safe. In old days men toppled from ladders and went crashing down to their death. Now the ladders are like rolls of chicken screen standing on end—a man can't fall, and woe to the man who disregards the sign there on the wall and tries to carry up any article in his arms save a rope with which to haul articles up after him. In the old days, when unloading vessels at the piers, unguarded ladders, unguarded gears and shafting, and unguarded crane tracks claimed a large toll. In 1910 3,826,000 tons of iron ore were unloaded, and there were no accidents causing the loss of more than three weeks' time to any man. And in other years men working on innumerable high places placed their dependence upon one set of tackle, and often that tackle failed, while now all of them wear safety belts and life lines. They objected at first; they do not object now. "A talking-to changes them," Mr. Young says. "We have more talkings-to than lay-offs, more lay-offs than discharges."

Just as the unloaders claimed a great toll in lives, so also did the great shadows that steal along silently and strike from angles new and strange—the electric cranes. Every possible effort has been made to prevent injuries by them. The hoists have been equipped with emergency switches; the blocks cannot strike, snap the cable, and drop the load on workingmen below. The number of arms and hands lost by persons working on scaffolds along crane runways was all too large. Wheel guards prevent those accidents now, and on gantry or surface cranes there are fenders over the truck wheels, emergency switches, and a bell clangs warning to those near by. There are many other precautions. Now and then a crane spilled a ladle of molten metal. There is a record of one craneman having a ladle slip, spill, and burn to death his own brother working beneath. The brother in the crane escaped injury from gas, but other cranemen had been caught and fairly cooked to death, helpless to escape. Now safety has made the life of a craneman more secure. He has at hand a small safety chamber of steel lined with asbestos, with an outlook and an emergency controller so that he can elude smoke and flame and gas.

Cranes were dangerous, but so were blast furnaces. A motion-picture operator wanted pictures of scenes around blast furnaces to illustrate the "Inferno" of Dante. Around the blast furnaces the worst accidents happened, but few of them happen nowadays. Molten metal no longer eats below the bases of the furnaces to reach out and waylay men; it no longer comes in contact with dampness or a few drops of water and hurls itself in a hundred fatal directions from the force of self-generated steam. "Where there is an accident anywhere," the South Chicago plant officials insist, "there is something wrong with material, method, or men." "Show me a possible cause," asserts Charles L. Close, secretary of the Corporation Central Safety Committee, "and I will show you the accident." Searching among a list of 228,000 employees, he is able to show what he promises—he is as good as his word, and his word may have a lesson in it for every employer. Every accident near the blast furnaces has been a plea for more ingenuity, and now one finds stairs and safety runways, overhead walks with hand railings and toe boards, protection from material blown out of the tops of the furnaces, safety emergency switches, safety helmets, a safety rescue corps, and every thoughtful device one can conceive to prevent incapacitation from molten metal or gas.

And in the rolling mill, where long red-hot snakes of metal writhe down electrically operated tables and are squeezed between rollers that eventually turn them out as rails, there are guards just as complete—bridges

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



A SAFETY RESCUE CORPS

These men with their Draeger helmets enter the gas zone caused by an explosion of the molten metal. They carry out the wounded and make any necessary repairs

over the tables, covers for the subways under the tables, guards over all shafting and gears.

And the machine and carpenter shops seem almost accident proof; here the ingenuity of the most expert mechanics has been utilized at best, and to the visitor it seems fairly impossible for a man to be injured.

Everywhere through that great plant stretched out along the lake there are safeguards, everywhere the great red ball (the universal danger sign); everywhere—in the employing office, up and down, high and low, in and out of all those buildings—little reminders and big electric or painted signs prompting supervisors and workers that safety is first. The plant breathes safety; to describe all that has been done, its cost, its growing perfection, would demand a book, and did fill a report of three hundred and fifty pages written by a special Representative of the Commissioner of Labor. Certainly tonnage has not fallen off. Men insured worry about their families less, work better; men protected work more freely, men working with a feeling of co-operation strive more sedulously. But whether tonnage has fallen off or not is of little historical significance. What the historian will be concerned with, what the officials of the Steel Corporation truly are concerned with, and all employers sooner or later will be concerned with, is that the welfare of the workingman in American industry is now supreme. How well the South Chicago plant has succeeded in doing its share is suggested by the tremendous reduction of the deaths and injuries resulting from its safety work and in the development of a wonderful enhancement in plant and neighborhood spirit. The initial cost of education, organization, and safeguarding is, the plant officials say, an eloquent testimonial of official neglect and ignorance. The cost has been very great—each year almost as great as the original expenditure for accidents and deaths, but eventually, it is felt, the money will be returned in terms of business, in terms of dollars and cents, and this is the answer of the safety engineers to the old-fashioned yet inevitable query of the old-fashioned business man, "What's the scheme—what are you going to get out of it?"

Then comes the old-fashioned and likewise inevitable accusation that the Corporation did not set about its safety work till the law made it do so.

One need hold no brief for the Steel Corporation to perceive from the records of the

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

past an obvious contradiction of this accusation. The first American compensation law was not passed in New Jersey until 1911. As far back as 1892 the South Chicago plant was groping toward safety work; as far back as 1910 the entire Corporation put into effect, without any duress from any legislation whatever, a plan of voluntary relief for injured employees and for the families of employees killed that is more generous than that since written in some State statutes—so generous, in fact, that in one State at least the employees petitioned for shelter under the company plan in preference to shelter under that of the State; so generous that in 1912 the Corporation paid $2,203,099.04 quite voluntarily, without waiting for claims, to injured men and the families of men killed. This money was eighty-five per cent of the total Corporation expenditures in casualty matters at a time when virtually but one man out of every four or five injured in other industries established his legal right to relief, when only a third of what was spent by most employers reached the injured men and their families. In that year, 1912, suits were brought against the Corporation in but seventeen-hundredths of one per cent of all accidents. In 1913 the company increased its payments to the amount of $2,564,839. There is significance also in the considerations that previous to 1910 the separate branches of the company dealt with their respective employees directly, and obviated the dissatisfaction and the expenditures lost in court action so satisfactorily that in the five years previous to 1911 only one employee of every 200 injured was dissatisfied and sued the company. There is significance and evidence of good intent also in the fact that the Steel Corporation has not, in any year, turned over insurance of its employees to casualty companies, for the same logical reason that it would prefer not to turn over insurance of its employees to the State and thus shirk responsibility for safety work.

The South Chicago plant has not "made bogey." The Chicago and Northwestern Railway sought to do so, and in the first year of its safety work reduced the deaths from injuries on its road thirty-five per cent and the injuries twenty-five per cent. The St. Louis and San Francisco adopted the plans of the Northwestern, and in eleven months reduced the deaths on its road thirty-three per cent, the injuries twenty-two per cent. But, great as this railway safety work has been, President Kruttschnitt, of the Southern Pacific, may take to himself and his railway a record that may some time be equaled, but certainly never can be excelled. He has set, in fact, a new "bogey" for all competitors. During the year ending June 30, 1913, the locomotives of the Southern Pacific in freight, passenger, and work service ran the inconceivably great distance of 59,738,000 miles, circling the globe every three and a half hours. With so great a movement of transportation the liability of accident is very great, yet 41,783,000 passengers were carried the aggregate distance of 1,756,482,000 miles without a fatality in a train accident. And all this was done, moreover, for the four preceding years with the same record of immunity. There are street-car systems that stand for work comparatively almost as effective or for work unique. The Brooklyn Rapid Transit, for instance, has been conducting, in co-operation with public-spirited citizens, a campaign in school and out of school to teach children safety. The National Cash Register Company in Dayton, the United States Shoe Machinery Company in Massachusetts—here and there all over the country stand out firms performing something distinctive in the way of conserving their workingmen. The Government has worked wonders in the mining industry, and is turning more and more to work of accident prevention in its own industries. Employers' associations, boards of trade, and other business organizations have gone about the work, and some of them have issued committee reports that read like communist manifestoes. One may well wax enthusiastic over safety work, one may well foster the movement that has its clearing-houses in the American Museum of Safety in New York, at the headquarters of the National Council for Industrial Safety in Chicago, in the offices of many of the greatest American corporations.

One may look with unbounded hope to the safety movement. It is symptomatic of much. For there is but a short step between co-operating with men in mill and shop and co-operating with them in the home; between fostering flowers in shop yards and shop window boxes and fostering them in back yards and front parlors; between cherishing the welfare of men within the shop and the same men and their families outside the shop. The end and aim is precisely the same—the tendency of the safety corporation is to become paternal rather than predatory.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CHILDREN

BY LUCINE FINCH

I

Mother,
Why can't I see the wind?
My mother,
Why?
I see the sky,
I see the stars,
I can see the fire,
And the green ocean
Far as to the sky;
Why can't I see the wind?
My mother,
Why?

Oh, child,
I do not know—
Dear child,
The wind is—
Dear,
I do not know—
Run now, and play.

II

Mother,
Why can't I see my thoughts?
My mother,
Why?
Like birds they fly,
I feel them go;
I am the cage,
They are wild birds
Reaching to the sky!
Why can't I see my thoughts?
My mother,
Why?

Oh, child,
I do not know—
Dear child,
Our thoughts are—
Dear,
I do not know—
Run now, and play.

III

Mother,
Why can I not see God?
My mother,
Why?
I can see you,
And father dear;
I can see people—
Oh, everywhere,
All passing by;
Why can I not see God?
My mother,
Why?

Oh, child,
I do not know—
Dear child,
God—God is—
Dear,
I do not know—
Run now, and play.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

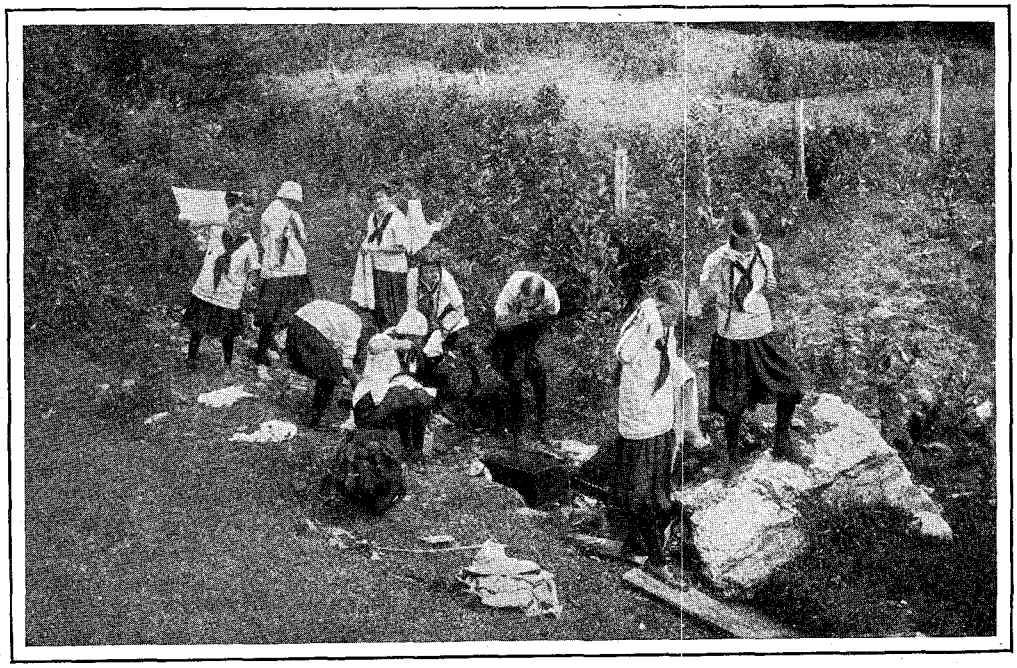
LIFE IN A GIRLS' CAMP

BY ANNA WORTHINGTON COALE

TEN years ago girls' camps were rare. Five years ago you heard of a few of them in Maine and New Hampshire. Nowadays we hear of a hundred, and they are located in all parts of the country—in the Adirondacks and the White Mountains, at the seashore, in Arizona and other parts of the Far West. The girl camper may be twelve or twenty. She usually comes from a home of luxury and hugely enjoys the novelty of sleeping in tents, the unhampered opportunities for learning to swim, to row, to paddle—in short, to live close to friendly Mother Nature—through eight or nine happy weeks of the camp season. And, best of all, she learns the value of girl friendships. A camp girl who is now in college writes: "More important than experience with wind and wood is the intimate association with people which camp affords. I have known college girls who wasted most of their freshman year in learning the simple principle of community life—toleration, co-operation, and normal friendliness—which the camp girl has already been taught." Another girl said that at home she had known only one girl well. Camp taught her to understand other girls.

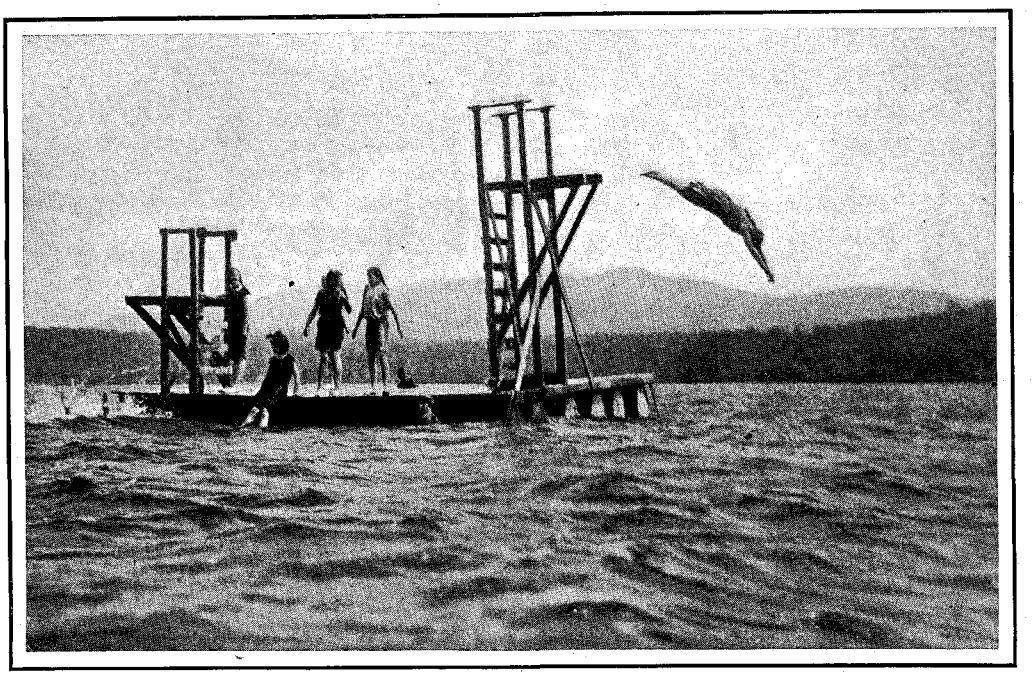
Every summer one whole camp has an opportunity to vote for just one girl. It is not the most popular girl—though she is sure to be that; nor the most athletic; nor yet the best-looking. Not any of these. The highest honor the camp has to bestow is given for Camp Spirit—and it goes to the girl who has proved to be the most thoughtful, generous, and kind—in short, the best friend.

The girls' camp has proved that there can be just as great *esprit de corps* among girls as among boys. Not only that, but among girls of varying ages and circumstances. When one camp is "out together," there is always an older young woman who seems to be the leader. It is hard to decide whether she is a camp girl or not. There is a big-sister air about her, and yet an air of frank comradeship. She is a councilor—a college girl, full of life and spirit. She is the close friend and adviser of the younger girls. Then there is the honor girl, who has been chosen by a committee of councilors because of her "camp spirit" of thoughtfulness, friendliness, and leadership. She can swim and row, and is allowed to go in a canoe without a councilor,



THE BROOK IS THE FAVORITE WASH-STAND

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



A HIGH DIVE

and sometimes to take other girls. There are also in this company the timid little mother's darling and the prim little city girl. Yet in spite of these varying types, so strong is the spirit of friendship that there is rarely a note of discord or maladjustment.

Camp routine is much the same in all camps. The bugle call which awakens the girls is followed ten minutes later by another, which summons all the campers to assemble for a short calisthenics drill and a run around the open court or a lively folk-dance. At one typical camp, "If you don't go to 'cal,' you can't go swimming all day." If you come in a bathing suit, you can have a dip in the lake before breakfast.

After breakfast there is a lively scramble to put the tents in ship-shape order for inspection. One tent-mate may sweep up the tent floor, another pick up whatever is astray, another make the beds, while the fourth rolls the flaps just so. For there is a banner at the end of the season for the best-kept tent.

At nine is the assembly for morning prayers. A brief service, the announcements for the day made, various trips and parties planned, and then the camp songs. Those good old camp songs! Besides the good old songs there are many jolly camp songs written by girls or councilors.

Craft work keeps the campers busy until swimming hour. Girls come to camp "tired of books and lessons and the dead routine of school," but they love to work at basketry, pottery, stenciling, jewelry, leather work, bookbinding, and carpentry. So fascinating is the craft work that if the next bugle call meant anything less than swimming there would be danger of its being unheeded. Each year Santa Claus is the custodian of attractive work-baskets, book-racks, stenciled curtains, embroidered centerpieces, and even hand-made necklaces which he carries at the end of December to proud and happy parents and friends.

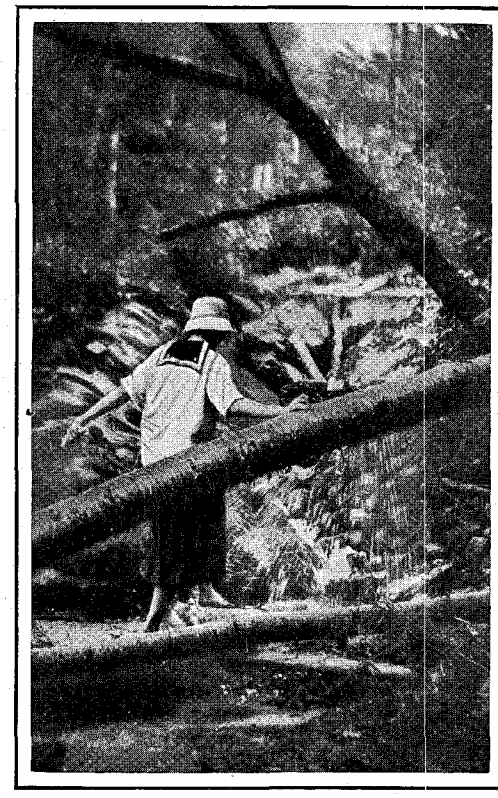
The swimming at girls' camps has been carefully standardized. The different tests for advancement are based on self-control in the water, confidence, and good head-work, rather than on any exercise that greatly taxes heart or lungs. One of these is the "canoe test"—fifteen minutes above water. You may float or swim, as you like, and a boat keeps near you all the while. A girl may not go out in a canoe until she has passed this test. Eleanor was the first girl in camp to take the canoe test. When she came in to dinner, very rosy and her eyes beaming, all the campers joined in a song in her honor. Eleanor blushed violently, but in the next few days she had a chance to sing to many of her friends. That afternoon she tried her

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

canoe. An athletic councilor paddled in the bow, Eleanor in the stern. She turned too short and they capsized. They were quickly picked up and headed for camp in a rowboat. Eleanor was beaming when she saw the camp leader. "I wasn't afraid," said she, "for I knew I was guaranteed to swim fifteen minutes."

After dinner every one has an opportunity to take "forty winks;" those who won't "wink" may write letters home; but every one must be quiet and give others a chance to rest.

Then follows the reading hour, under a big tree, with sewing, if you like; and the afternoon excursions are planned. It may be a long trip on foot or horseback; a night in the open, a trip to some distant mountain, with three nights on the way; a three-day gypsying trip with a wagon for the baggage; or it may be merely a quiet paddle along the lake shore.



IT'S SUCH FUN TO EXPLORE!

The lovely camp evening, with its basket-ball, tennis, a bonfire with camp songs and stories (or the fireside, if it rains), or a "sing" on the lake with all the campers in canoes, is brought to an end by the bugle again sounding in the deepening twilight. Taps, "lights out," find all quiet, except a giggle or two, hushed by an honor girl, and the happy day is done.

In a suburban town a committee of parents recently held a serious and prolonged discussion over the question of the recreation of the children of the community.

A playground expert from a National association was called in to make a survey of the recreational facilities of the town. The survey revealed that "one-third of the leisure life of that town's boys and two-fifths of the leisure life of its girls are taken up in going down town, walking, and loafing." At this point an exasperated parent suggested that if children could have duties, tasks, and a child's measure of responsibility they could utilize what time they would have left for sport and recreation without suggestion from adults; and they would not be found wasting the precious hours of playtime in aimlessly strolling down town and about the streets. Perhaps this wise parent had known in his boyhood days the joy of turning work into play.

At a certain camp in New England there was an accumulation of rubbish to be disposed of soon after arrival. The camp leader suggested a bonfire. The idea was enthusiastically received, and rubbish was brought from all quarters of the camp grounds. Many hands piled it "high as the sky." When night came, there was a wild Indian dance and war-whoop, all joining hands, as the huge pile was lighted. That was a fine instance of making play out of work.

It was some years ago when Janet came to camp. She came from a large city in the Middle West. Her "set" at home had parties almost every night. Janet was popular, too, with the boys. When she saw the campers in their bloomer costume, her face fell. They seemed so young. The camp leader found her weeping tears of homesickness when the train left which took her mother back to her Western home. "Janet, dear," she said, cheerily, ignoring the tears, "I want you to organize a basket-ball team. I have been depending on you for our team. Will you come out now and look over your material?" Janet came out. She looked over her "material." Somehow, in the bloomer costume, with her hair in braids, she looked just as young

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

as they. And they were such nice-looking girls, she noticed. She soon had a good team chosen, and during that summer she developed qualities, not only of leadership, but of thoughtfulness and genuine friendliness. So popular was she that her name has been handed down through several summers, and still clings to the tent which she occupied. And when every once in a while she returns to visit the old camp, she is welcomed by all the campers, old and new.

In the democracy of camp life a girl finds herself in an environment of simplicity and freedom which stimulates her to activity. In place of languidly accepting a ready-made programme of play she must provide play activities for herself and others. There is no distinction in dress, for the camp costume is alike for all. A girl is rated by her achievement, not by externals. Moreover, she has a distinct advantage in being rated well at the start, for, as one older brother put it, "Your camp takes it for granted that a girl is a good fellow till she proves that she isn't."

Gwendolyn was one of the few girls who failed to appreciate all this. She ought to have gone to camp sooner. For she had been around the world twice, had wintered in Japan, and had a yacht and an automobile. Yet these accessories, which stood her in such good stead at home, failed to make any impression at camp.

Then Gwendolyn started stories about the other girls. The first one passed unheeded in the friendly atmosphere of camp democracy. She tried it again—unhappy Gwendolyn! The second time the stories were repeated. The third time they were doubted; but the fourth time, alas! they were believed. But there was a reaction immediately. The stories were traced straight to Gwendolyn, and she became so unpopular that she actually became so miserable that she had to leave. "I had a hard rub," she wrote afterward, "but I know it did me good." She had found that trips around the world, yachts, and automobiles count for naught when a girl fails to be thoughtful and kind and generous.

In camp a girl learns, like her brother, to be a "good sport." One way is to take defeat cheerfully and to honor your successful competitor. Another way to be a "good sport" in a girls' camp which some brave girls have learned is to refrain from doing things which you are not able to do. One girl with a weak heart learned this only when she had to be rescued because she tried to swim too far. But the spirit of restraint which she afterward showed was recognized by the campers to be just as fine as the spirit of daring in the others.

Unfailing good humor is a strong characteristic of the girl camper. Any mention of discomfort is frowned upon, and an uncomfortable experience, whether in camp or abroad, is always made romantic in a song.

The mountain trip, which involves several days' travel and some degree of hardship, is a good test of spirits and power of endurance.

A party from one camp started out one fine day to climb a famous mountain, whose high peaks they had often viewed from afar at their camp home. They walked many miles to the base, and then traversed the long side of the mountain before they began to climb. Lunch and supper were eaten from knapsacks on the way. It was nearly dark when they reached the hut half-way up the mountain where arrangements had been made to spend the night. The hut, they found, had accommodations for but thirty. Another party had preceded them, and there were fifty-four. "We'll have to sleep like sardines," said one of the girls. And they did. By morning they had a jolly good song to take back to camp, as every party must, and every verse ended in "Roll over!"

Next morning they started the long climb. Before they had gone far it began to rain. A car passed them half-way up, filled with people comfortably seated on dry seats.

"Only towering peaks and rocky paths
can sturdy climbers thrill," the girls sang,
"though others do their climbing in a car."

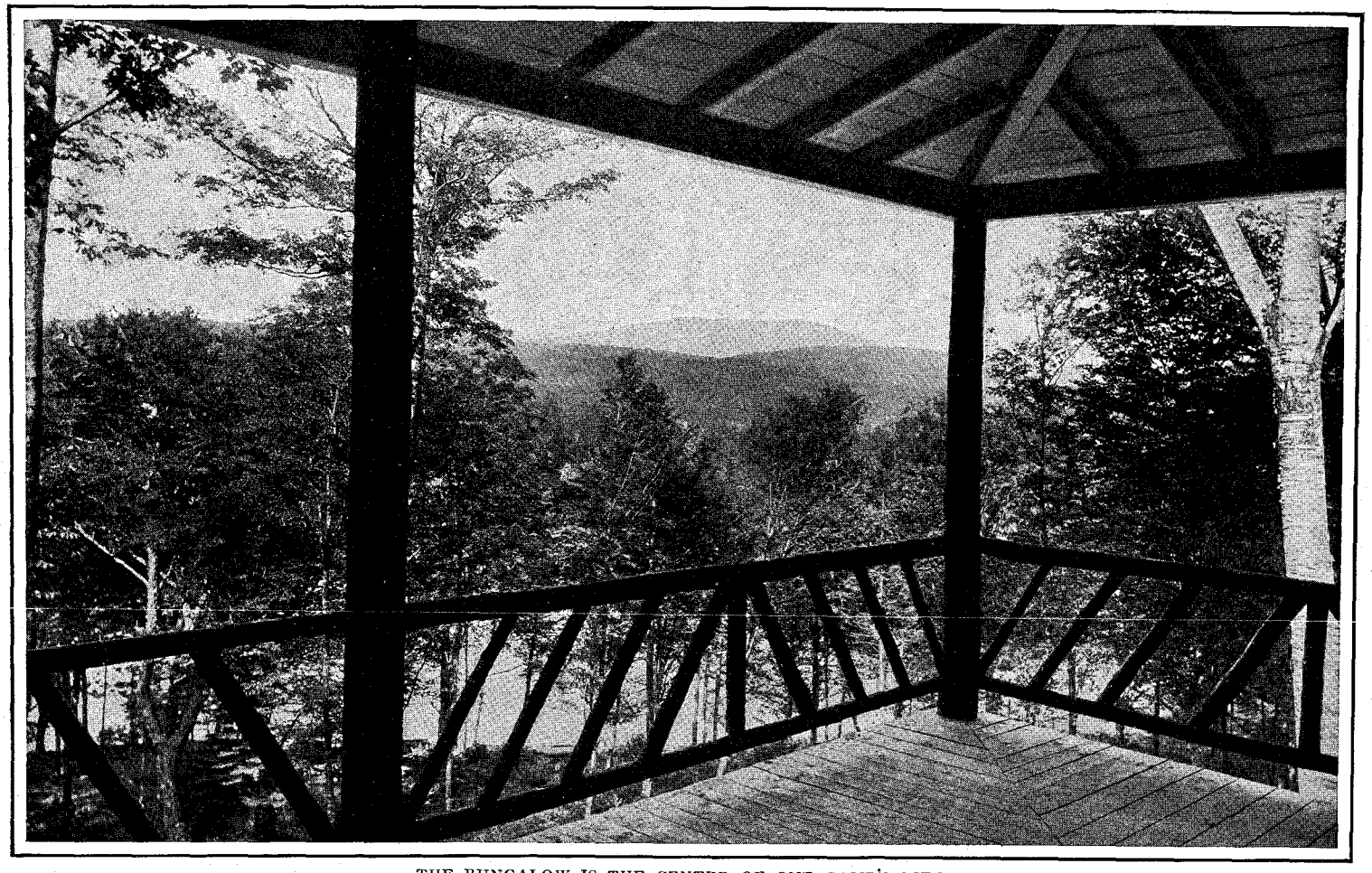
Nearly drenched, but in excellent spirits, they reached the summit, again to find that the best rooms of the tip-top house were occupied by some gentlemen from New York. The gentlemen offered to vacate, but our girl campers stoutly refused. After being dried by a smoky fire, and passing a night on some extra bunks, they started down the mountain, singing:

"How many miles have we got to go, got to
go, got to go,
How many miles have we got to go,
To catch the train to ——?"

It was afterwards learned that the gentlemen from New York caught cold on the way up the mountain, but never so much as a sneeze was recorded among the girl campers.

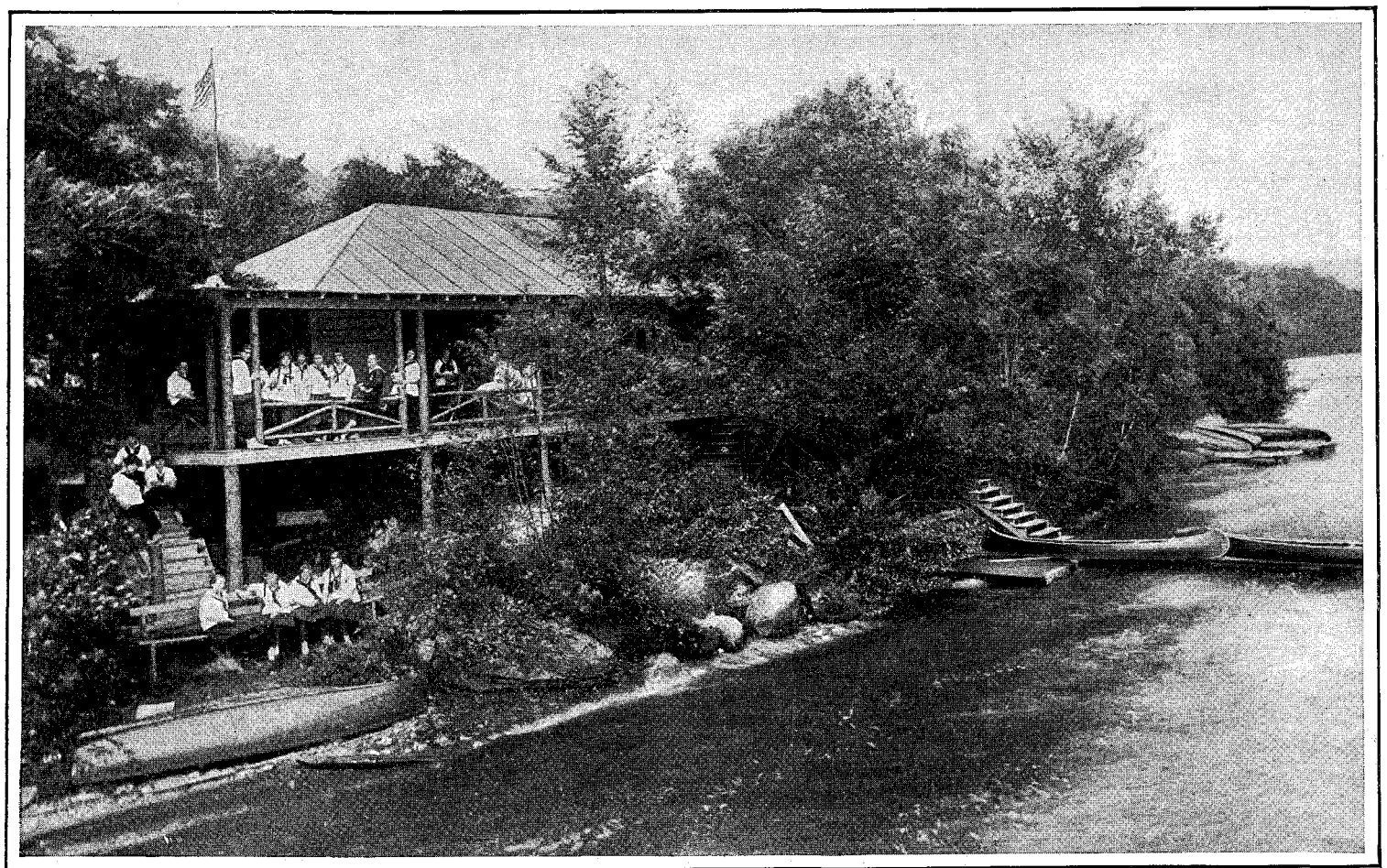
Camp has valuable lessons for us all, the experiences of some parents being as significant as those of their offspring. A fond

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



THE BUNGALOW IS THE CENTER OF ONE CAMP'S LIFE

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



A SPACIOUS INTERIOR MAKES THIS PAVILION A CHARMING GATHERING-PLACE FOR THE WHOLE CAMP

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

TWENTY MILES DOWN THE RIVER

father brought his motherless little girl to camp. The mother's death was very recent, and Patty had never been away from home before. Papa stayed at the inn across the lake as long as business in the city would permit. The first night he looked out across the lake and saw the camp lights twinkling on the shore, he wondered about Patty. How would she get along without her maid to undress her? "But it will be a good experience for her," said he, shaking his head sadly. In the middle of the night a storm arose—wind, rain, thunder, and lightning. The waves beat against the rocks. Papa arose and paced the floor. "My poor little girl over there among the rocks and caves!" he groaned. "She will be frightened to death!" He wrung his hands. He continued to pace the floor until dawn. At the earliest possible moment he tried to reach the camp by telephone, only to find that no one from the outside could break into that camp, by telephone or otherwise, for another hour. He waited. He called again. Patty's voice came back, fresh and clear. "Yes, papa." "My darling," said papa, "were you frightened?" "At what, papa?" "The dreadful storm—thunder and lightning." There was a pause. He waited anxiously. After a minute came the reply. Patty's voice sounded puzzled. "I didn't hear it, papa."

There are other parents who have learned the value of looking carefully into the management of the camp to which they wish to send their young daughter. For, although a camp may have an ideal location and beautiful scenery and model equipment, if it has not also wise leadership and the highest ideals of character, it will fail in its greatest obligation—the development of the highest type of womanhood.

The result of camp training should be, and usually is, a sound mind in a sound body. At the same time, the camps reveal, by contrast, a deplorable lack in the present system of education for women. It is the failure to put the proper emphasis on physical development. The school and college—and the home as well—are not sending forth their daughters with a reserve of strength and steady nerve as a preparation for living.

And there are other evidences of a need for revision of the educational system. Just as in industry women have been working under conditions designed for men, so it would seem, in the school and college, a man's programme is being imposed upon the girl student. Courses and methods which ignore the physical have been handed down from the past without proper adaptation to the needs of girls.

Many of these courses are not related to

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the needs of the girl's after life. For instance, the study of dead languages and higher mathematics may be good mental exercise, but may be wholly unrelated to the life of the girl who is preparing to make a home.

And much of the girl student's work is still done by assimilation and imitation, rather than by methods which develop the imaginative, creative, and reasoning faculties.

We hear in these days of the "nervous strain of college life"—and sometimes we hear the same thing from school-girls. The reason for this, in the case of too many girls, is a lack of discrimination in not knowing how properly to balance their time with work, rest, and play. Girls need to be taught how to relax. A camp girl said she found at college tired, overworked girls who did not know when they needed rest—not realizing that the mind and body, to keep healthy, must have complete quiet at times. "Some girls here," she says, "do not know the treasures in a long walk over hill and dale, along the brookside, through the woods, when all thoughts of lessons are left behind."

The camp girl is taught how to divide her time. Play has a large place in her programme, and it furnishes valuable educational training. Through play she learns some of the first principles of the fine art of living—adaptability, reliability, initiative, and good fellowship.

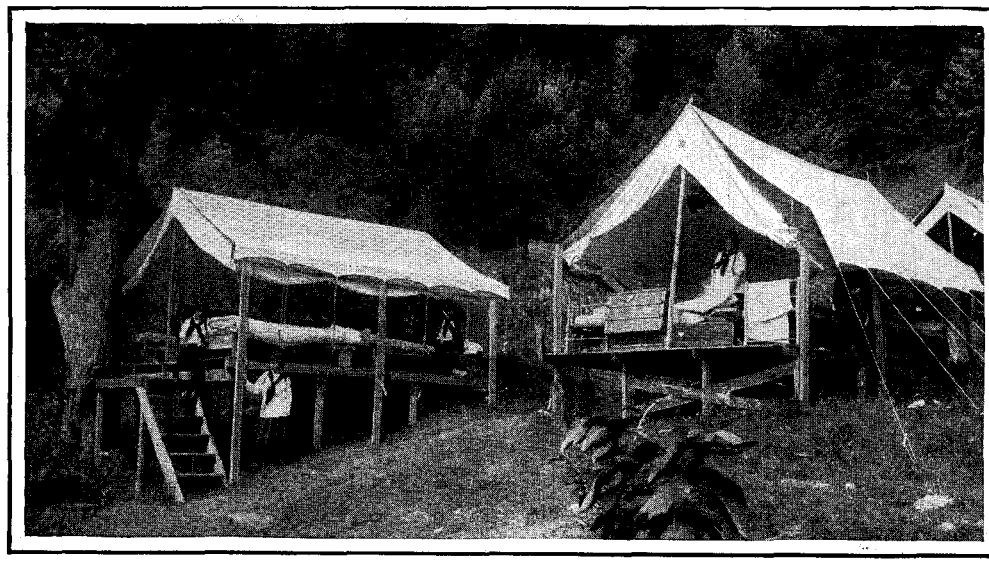
She also realizes the great value of rest—sometimes solitude—and its relation to work and play. Off in a pine wood, beside a mountain stream, in a canoe, along shore, alone with nature or a companionable book, a camp girl can be happy for hours. "Invite your soul," is a familiar expression in a girls' camp.

And then the camp girl works! She goes in for things, and works for the sake of working. It may be organizing sports, or some unfinished craft work, or a part of the domestic work of the camp assigned to her. Sometimes she puts in an hour or two on lessons which have to be made up for school in the fall. With superb health, exuberance of spirits, and pleasant companionship, she gets joy out of working. And a definite part of each camp day is sacredly devoted to work.

Because she has learned the importance of accomplishing what she sets out to do and the advantage of team-work, the camp girl is depended on in college for the executive work in non-academic activities. It is said in one college that when a camp girl is made chairman of a committee that committee's work will be done well.

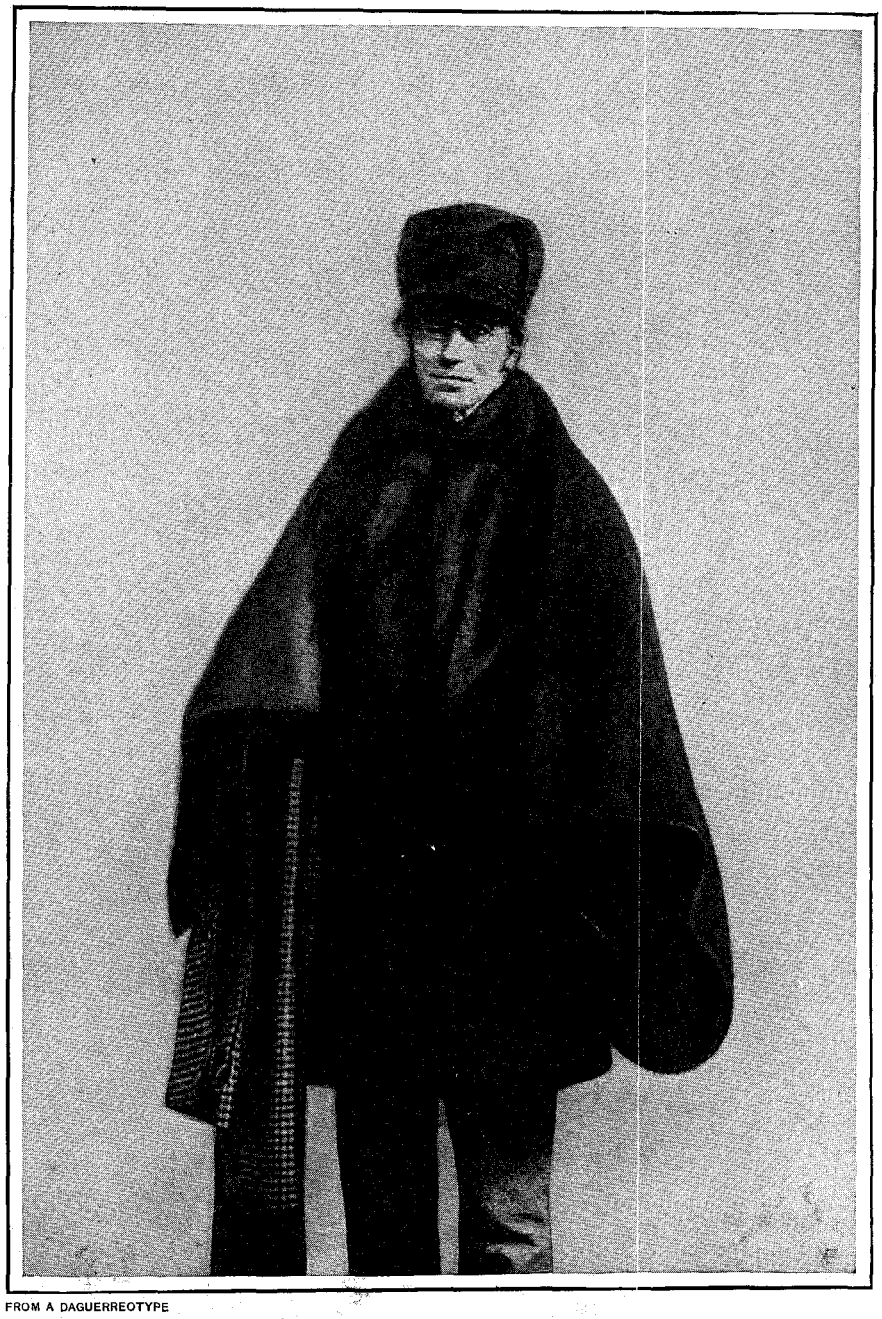
Camp life gives a girl also a good store of knowledge as a preparation for her academic work. She knows not only how to bandage a cut and right an overturned canoe, but also how to recognize the stars and appreciate the poetry of scenery. Contact with the real world of nature develops an interest in scientific explanations and theories.

Good health and a balanced mind bring many desirable qualities in their train—physical poise, toleration, friendliness, power of achievement, and that indefinable charm which is the glory of every woman with glowing health.



THE TENTS ARE READY FOR INSPECTION

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



FROM A DAGUERREOTYPE

JACOB ABBOTT
AS HE APPEARED DRESSED FOR A TRANSATLANTIC VOYAGE

At the time of his trip to Europe when he met Dr. Newman, as described in this installment of Dr. Abbott's Reminiscences, a voyage across the Atlantic was a somewhat rough experience, and the passenger, if he had foresight, protected himself against the cold and the storm

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

REMINISCENCES[1]

BY LYMAN ABBOTT

CHAPTER VII

MY FATHER

ON the first day of November, 1879, sitting by the bed where my father lay dying, I wrote a son's estimate of him for the "Christian Union." I entitled it "Our Father in Heaven." The title was characterized by critics as irreverent. Nevertheless here, thirty-four years later, I repeat the opening paragraph of that article:

OUR FATHER IN HEAVEN

The earthly father lies at my side sleeping his life away. Before the lines I begin can be completed the last troubled breath will have been drawn, and he will be at rest. As for the past few days I have been watching with my brothers by his dying bed, my heart has been ceaselessly and thankfully repeating the first words of our Lord's Prayer, "Our Father which art in heaven." Blessed—more blessed, I am sure, than we can ever measure—are we who look into the life of such an earthly father for the interpretation of the tender mercies and loving-kindnesses of our heavenly Father. More than all word-teaching has been the teaching of his life, not merely in its lesson of the consecration, the firmness, the fidelity and gentleness of love, but in its suggestion of what must be the tender strength and the infinite condescension of the heavenly Father to his children. It has fashioned and vivified all the religious life and experience of his four sons. If such a life is but a spark, what must the great sun be?

This paragraph but faintly interprets the reverence for my father and the intimacy with my God which he inspired in me. I do not attempt here to tell the story of his life; but by a selection of some incidents from that life I hope to give my readers some acquaintance with the man to whom more than to any other one, perhaps more than to all others combined, I owe my theological opinions and my religious faith. In the next chapter, in giving an account of my special preparation for the ministry, I shall describe a little in detail that indebtedness.

Jacob Abbott was born in Hallowell, Maine, on the fourteenth day of November, 1803. He graduated from Bowdoin College in 1820, and from Andover Theological Seminary four years later. In November of that year he was catalogued as a tutor in Amherst College; his success was such that in the following year he was elected Professor of Mathematics and Natural Philosophy. His method of dealing with young men is illustrated by one incident, his moral power over them by another incident, in his short professorship.

The college bell was at that epoch a favorite object for college pranks. The college bell at Amherst occupied temporarily a wooden tower. One day the boy whose business it was to ring the bell for prayers and other exercises came to my father, to whom had been intrusted the care of the grounds and buildings, with the report that the key to the padlocked door had been stolen, and asked what he should do. "Knock off a board and go in and ring the bell," was my father's reply. "And what then?" "Leave the board off and go to your recitation." The direction may have been, and probably was, accompanied with some verbal expression of faith in the college boys. Pranks with the college bell ceased. They were no longer worth while; they were "too easy." When the permanent tower to the college chapel was completed, the question came up in faculty meeting what to do to protect the bell. My father's proposal to leave the door unlocked and access to the bell open to all was discarded, a lock was provided, and the college pranks began again.

There was a revival of religion in the college. Some of the boys planned a mock prayer-meeting, and in mere bravado invited Professor Abbott. He surprised them by appearing at the meeting, transformed it into a serious meeting, with, as a result, the conversion of at least one, I believe, of several of those who were present. I can well believe it from my remembrance of his moral power.

I do not remember that he ever punished me. Yet I not only do not recall that I ever thought of disobeying him, but I do not remember ever to have seen a child refuse him obedience, and I have seen him with a great many young people of all ages and all

[1] Copyright, 1914, the Outlook Company.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

temperaments. This *moral* power, Professor Phelps, of Andover, illustrates by an incident narrated in a letter to me, which my brother Edward has inserted in his brief biography of my father, appended to the "Memorial Edition of the 'Young Christian.'" A pupil in his school, of brilliant parts but willful character, was ill with typhoid fever. She refused to take the remedies prescribed for her. Neither parents, doctor, nor nurse had any influence with her. "At length, as a last resort, your father was summoned. He took his seat by her bed, took her fevered hand in his, and for some time conversed with her on indifferent subjects. When he had thus allayed the mood of resistance which the persuasions of the physician and the nurse had excited—they meanwhile having left the room—he said to her something to this effect: 'The time has come for you to take your medicine, and in cases like this it will not do to be irregular; the remedies *must* be taken on the *hour*.' A slight emphasis on the 'must' gave her the sense of superior authority, but a similar stress on the 'hour' diverted her mind from the previous resistance and gave her a chance for yielding without conscious humiliation. Relating the incident, years afterwards, she said that she looked for a moment into your father's eye, and the look of resolution in it overwhelmed her. She took the bitter draught with the gentleness of a child. She spoke of it as illustrating your father's rare tact in uniting gentle words with indomitable authority. 'I should as soon have thought of fighting with gravitation,' she said, 'as with that eye.'"

In 1829 my father resigned his professorship in Amherst to organize and take charge of a school in Boston, entitled the Mount Vernon School, for the higher, or perhaps it should rather be said the better, education of girls. Emma Willard had started a school of like character at Waterford, New York, in 1821; Catherine Beecher, such a school at Hartford, Connecticut, in 1823; and Mary Lyon proposed one in 1829 or 1830, though her plan was not carried into execution until 1837. My father was thus one of the pioneers in that world-wide movement for the higher and broader education of women which, after nearly a century of progress, has given to the daughters of America educational opportunities not greatly, if at all, inferior to those which are afforded to their brothers. In the Mount Vernon School, however, if I mistake not, the principle of reposing trust and confidence in the pupils was carried to an extent wholly unknown then, and not too widely understood or practiced even now. In "The Teacher," published in 1833, my father gave an account of his theory and practice in teaching, and from his description of the Mount Vernon School, which constitutes a chapter of this book, I condense one significant incident.

Upon the wall, by the side of his desk, hung a metallic plate upon which were, in gilded letters, the words "Study Hours." This plate was attached on its lower edge to its support by a hinge, so that it could fall over from above and thus be in a horizontal position, or could be left resting in an inclined position, half-way down. It was drawn up and let down by a pulley, and whenever it was moved, either up or down, it touched a bell, which gave all the pupils notice of its motion. "When," says my father, in his account, "this 'Study Card,' as the scholars call it, is up, so that the words 'STUDY HOURS' are presented to the view of the school, it is the signal for silence and study. THERE IS THEN TO BE NO COMMUNICATION AND NO LEAVING OF SEATS EXCEPT AT THE DIRECTION OF TEACHERS. When it is half down, each scholar may leave her seat and whisper, but she must do nothing which will disturb others. When it is down, all the duties of school are suspended, and scholars are left entirely to their liberty."

This was the only *rule* of the school; but this rule was absolute; as obligatory on the teachers as on the pupils. No teacher had authority to modify it. She might of her own volition direct a pupil to speak or to leave her seat; but she had no authority to give a pupil permission to do so if the pupil requested it. My father in his report adds: "I ought to remark, before dismissing this topic, that I place very great confidence in the scholars in regard to their moral conduct and deportment, and they fully deserve it. I have no care and no trouble in what is commonly called the government of the school. Neither myself nor any one else is employed in any way in watching the scholars, or keeping any sort of account of them. I should not at any time hesitate to call all the teachers into an adjoining room, leaving the school alone for half an hour, and I should be confident that, at such a time, order, and stillness, and attention to study would prevail as much as ever. The scholars would not look to see whether I was in my desk, but whether the Study Card was up. The school was

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

left in this way, half an hour every day, during a quarter, that we might have a teachers' meeting, and the studies went on generally quite as well, to say the least, as when the teachers were present."

I have told this incident—for it is hardly more than that—of the Study Card, not because of its inherent importance as a *method*, but because it illustrates the *spirit* which inspired that method. My father, in his dealing with his pupils, with his teachers, with all his employees, and with his own children, was accustomed to throw upon them to an extraordinary degree the responsibility for their own lives, not in the faith that they would never make mistakes or do wrong, but in the faith that the only way to develop the judgment and the conscience is to require each individual to take counsel with his own conscience and his own judgment. I have already furnished one illustration of this habit—his leaving me at the age of thirteen to decide whether I would go to college, and, if so, to what college. Other illustrations will appear later in this narrative.

In "The Teacher" my father discusses at considerable length and with some fullness of illustration the principle by which a teacher should be governed in religious teaching. That principle he states in the following words: "He is employed for a specific purpose, and he has no right to wander from that purpose, except as far as he can go with the common consent of his employers." Applying this principle, he held that he had a right and a duty to inculcate so much of religious truth as was commonly received as true in the city of Boston, where the Mount Vernon School was situated. For this purpose he gave on Saturday afternoons, to such pupils as desired to attend, some informal conversational lectures on the subject of the Christian religion. These lectures he wrote out—whether before or after delivery, or some before and some after delivery, I do not know—and they were published in the early summer of 1832 under the title "The Young Christian." Two years later this volume was followed by "The Corner-Stone." "The Young Christian" was intended "to present in a plain and very practical manner a view of some of the great fundamental truths of revealed religion on which the superstructure of Christian character necessarily reposes." In writing these works it was my father's practice to come home from the school in the afternoon, take a light supper, go almost immediately to bed, rise about three o'clock in the morning, write till half an hour before breakfast, throw himself on the bed for a nap, and, after the refreshment of the nap and the breakfast, go to his school duties again. During this time he was generally engaged in preaching on Sundays, and during the year 1834 was acting as pastor of a Congregational church in Roxbury which was being organized under his direction. As soon, however, as the church building for its use was completed he resigned the pastorate, and his brother, J. S. C. Abbott, was called to succeed him. Both "The Young Christian" and "The Corner-Stone" attracted immediate attention in religious circles; they were reprinted in England, both in authorized and unauthorized editions, and in some of them with revisions to make them conform to the orthodox ideas of their editors. Both fell under the ban of orthodox critics, especially in England. One of these criticisms led to the following incident.

The age was one of theological restlessness. In America the older Calvinism and the newer Calvinism were engaged in a struggle which ended in the disruption of the Presbyterian Church in 1838 into the Old School and the New School churches; and would have led to the disruption of the Congregational churches if there had been any ecclesiastical organization to disrupt. In many places the fellowship in that denomination between the progressive and the conservative wings was more nominal than real. In England a similar struggle between the old and the new took place within the Church of England, giving rise to the organized Oxford Movement and the unorganized Broad Church Movement. Both parties were dissatisfied with existing conditions. One sought rest by going back to an earlier tradition and a greater church authority; the other by going forward to a newer thought and a larger liberty. It was the age of Newman and Pusey and Keble on the one side, and of Maurice and Stanley and Kingsley on the other. It was dramatically illustrated by the life histories of the brothers Newman and the brothers Froude, all four Oxford men. John Henry Newman and Richard Hurrell Froude took the path which led back to Rome, though Mr. Froude did not live to finish the journey; Francis William Newman and James Anthony Froude, both originally Churchmen, took a path which led them to abandon the Church and its tra-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ditions altogether, and substitute a theistic for a Christian faith.

If this were history, not merely personal reminiscences, it would be interesting to trace the connection between this theological ferment and the simultaneous political ferment. In both the same fundamental issue was involved: the age-long issue between tradition and reason, authority and liberty, the organization and the individual. Here a single sentence from John Henry Newman's autobiography must suffice as an illustration. He writes: "There had been a Revolution in France; the Bourbons had been dismissed; and I held that it was unchristian for nations to cast off their governors, and, much more, sovereigns who had the divine right of inheritance." The temperament which led him to this political conclusion led irresistibly and inevitably to a like conclusion in theology: "From the age of fifteen," he writes, "dogma has been the fundamental principle of my religion; I know no other religion; I cannot enter into the idea of any other sort of religion; religion, as a mere sentiment, is to me a dream and a mockery."

At the time when "The Corner-Stone" appeared, the leaders of the High Church party in England had commenced the publication of a series of "Tracts for the Times," which has given to the movement the title of Tractarianism. One of these tracts was devoted largely to a review of my father's "Corner-Stone." It was written by John Henry Newman, then a clergyman of the Church of England, later to become Cardinal Newman of the Roman Catholic Church. In this review, as under such circumstances might well have been expected, the book was very severely criticised, and its author was adjudged guilty of heresy as a Socinian, that is, a radical Unitarian, with pantheistic tendencies. Words of commendation for beauty of style were not wanting; nor in the spirit and manner of expression did the Tract transgress the bounds of legitimate criticism. But for the doctrines taught the writer of the Tract had only the severest reprobation. The nature of the criticism will best be indicated to the reader by four instances. The quotations here are given exactly as they appear in the Tract:

J. A.—"Jesus Christ was in some respects the most bold, energetic, decided, and courageous man that ever lived; but in others he was the most flexible, submissive, and yielding."—P. 51.

J. H. N.—The Son of God made flesh, though a man, is beyond comparison with other men; His person is not human; but to say "most of all men" is to compare.

J. A.—"There is something very bold and energetic in the measures he adopted in accomplishing his work. . . . In fact, there perhaps never was so great a moral effect produced in three years, on any community so extensive, if we consider at all the disadvantages incident to the customs of those days. There was no press, no modes of extensive written communication, no regularly organized channels of intercourse whatever between the different portions of the community. He acted under every disadvantage."—Pp. 53, 54.

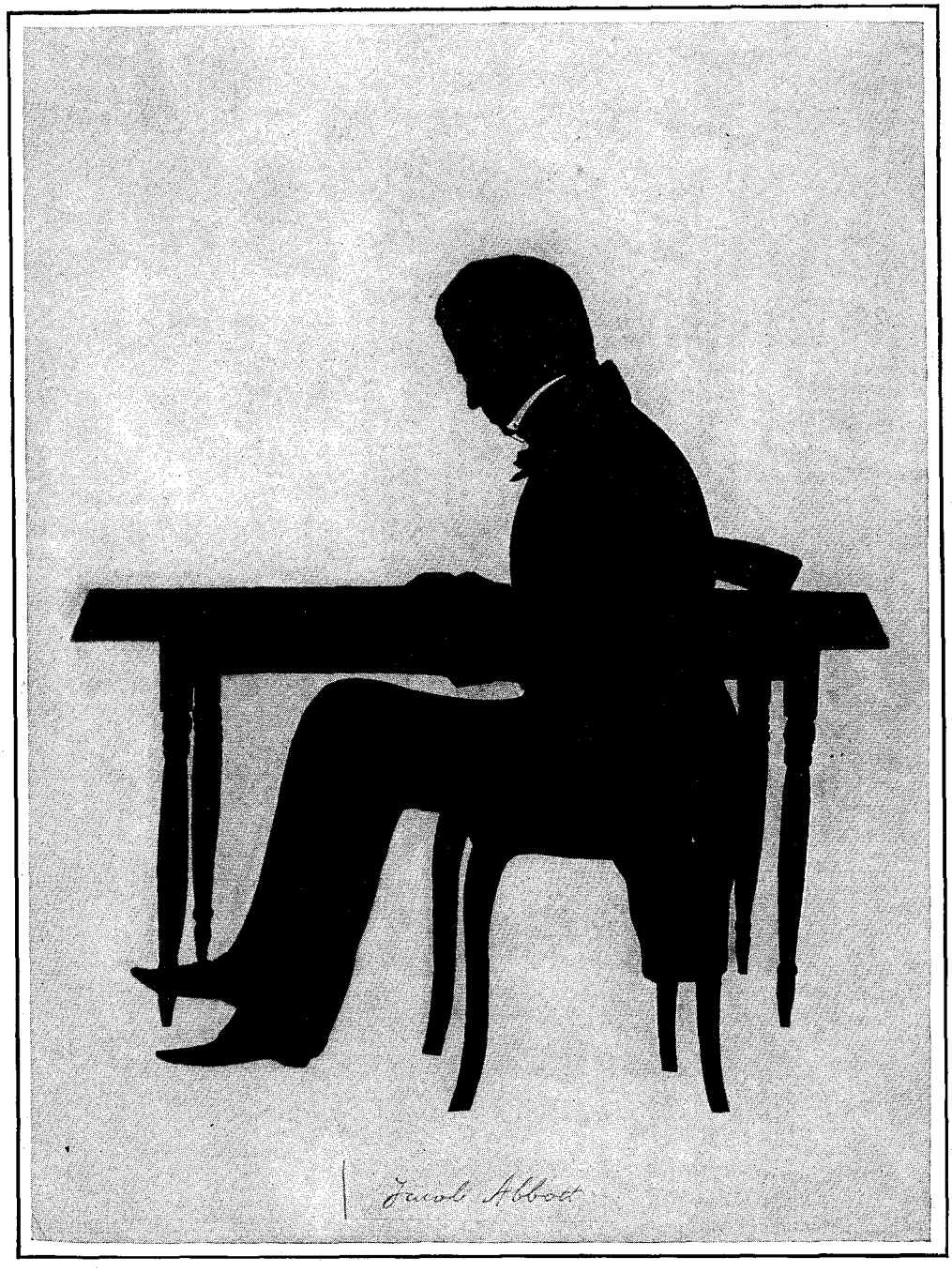
J. H. N.—Under no disadvantage, if He were God. But this is only part of one great error under which this writer lies. "There was no press"! What notions does this imply concerning the nature, the strength, and the propagation of moral truth!

J. A.—"He sought solitude, he shrunk from observation: in fact, almost the only enjoyment which he seemed really to love was his lonely ramble at midnight, for rest and prayer. . . . It is not surprising that, after the heated crowds and exhausting labors of the day, he should love to retire to silence and seclusion, to enjoy the cool and balmy air, the refreshing stillness, and all the beauties and glories of midnight among the solitudes of the Galilean hills, to find there happy communion with his Father," etc.—P. 55.

J. H. N.—The more ordinary and commonplace, the more like vulgar life, the more carnal the history of the Eternal Son of God is made, the more does this writer exult in it. He exults in sinking the higher notion of Christ, and in making the flesh the hegemonic of a Divine Essence.

J. A.—"We learn in the same manner how distinct were the impressions of beauty or sublimity which the works of nature made upon the Saviour, by the manner in which he alluded to them. . . . Look at the lilies of the field, says he. . . . A cold, heartless man, without taste or sensibility, would not have said such a thing as that. He could not; and we may be as sure that Jesus Christ had stopped to examine and admire

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



JACOB ABBOTT

The silhouette here reproduced was the work of a brilliant French silhouettist, August Edouart, who visited the United States in 1839. Among the distinguished Americans he portrayed in this way were six Presidents of the United States, Daniel Webster, Henry Clay, the poet Longfellow, and Prescott, the historian. To each silhouette Edouart attached the subject's autograph. Edouart took back to Europe his collection of American silhouettes. On the way the vessel in which he was a passenger was wrecked, and he barely escaped with his life. The case of silhouettes was fortunately saved. Edouart gave the silhouettes to the daughter of the man to whose house he was taken after the wreck. Years afterwards her grandson sold the collection in London. Last year the owner brought it to America and placed it on exhibition. The original of this silhouette was among those purchased from that collection when it was exhibited, and is now in the possession of the writer of these Reminiscences

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the grace and beauty of the plant," etc.—Pp. 61, 62.

"Now Jesus Christ noticed these things. He perceived their beauty and enjoyed it."—P. 62.

J. H. N.—Surely such passages as these are simply inconsistent with faith in the Son of God. Does any one feel curiosity or wonder, does any one search and examine, in the case of things fully known to him? Could the Creator of nature "stop to examine" and "enjoy the grace and beauty" of His own work?

When my father went to Europe in 1843, as narrated in a previous chapter, he visited Oxford and took the opportunity which this visit afforded to make a friendly call on the author of this Tract. This was about two years before Dr. Newman finally entered the Roman Catholic Church, but only about six weeks before he withdrew from the ministry of the Established Church because of his convictions against the Protestantism of that Church. It is true that my father supposed the author of the critique to be Dr. Pusey; but it is also true that he knew that the theological views of Dr. Pusey and Dr. Newman were in accord, and that this Tract represented the opinions of the one as truly as those of the other. In the journal which he kept of this trip, not for publication, but for his own remembrance and for his especial friends at home, he wrote the following account of this visit:

"I understood that Dr. Pusey was probably not in town and that certainly he would not preach, but that Mr. Newman would probably preach either at St. Mary's, the University church, in Oxford, or at Littlemore, a small village two or three miles out of town. I went to St. Mary's Church, and was there told that he would not preach in Oxford that day. So I set off to walk to Littlemore. I passed along High Street—by the University church and Magdalen College. Thence over the bridge and by the toll-gate, which ushered me into the country. I found a smooth, straight, and level road, with a broad sidewalk upon its margin of gravel, which overlooked a wide extent of green and waving fields on each side. There was no fence between the road and the fields.

"I walked on a mile or two, when a shower of rain came on. Here there were hedges. A lady and some children were standing under the lee of a hedge by the roadside, for shelter. There was a house near, but they seemed not to have confidence enough in English hospitality to ask for shelter there. I asked them my way, and the lady answered in few words and with averted looks, which seemed to say, 'I will give you a civil answer, but I wish to have as little to say to you as possible.' How different, thought I, would have been the tone and look in France!

"I left them huddling under their umbrella and hedge, and went on. The rain increased, and I sought shelter under a thicket at the foot of a little bridge.

"After the shower I went on, but lost my way, and went to Iffly. Two girls directed me by a path across the fields to Littlemore, where I found the church.

"It was now fifteen minutes before the time for service, and I strolled into the church, which was empty. A sexton told me that all the seats were free. The church was a very plain-looking building, intended evidently for a very humble class of worshipers. The walls were plastered in imitation of stone, the timbers of the roof were bare. The windows were narrow slips in the style of ancient castles, so that the interior had a gloomy expression. The pulpit was on one side against the wall. Opposite to it, on the other side, was an organ inclosed in a curtain instead of a case. The reading-desk was in front of the organ. The altar was behind, at the farther end of the church, and the clergyman, Mr. Newman, his curate, and one other, who all took part in the services, turned their faces towards the altar during parts of the exercises. The house was entirely filled when the congregation came in, and they all joined in the responses with an apparent cordiality and interest much greater than I have usually witnessed in Episcopal churches. Mr. Newman's manner was plain, simple, and unaffected in the extreme. His sermon was a homily on the sins of the tongue, read, however, with a careless and absent air.

"At noon I walked into the village till I reached a little inn called the George Inn.

"There were some persons sitting in a kind of bar-room in front, but they invited me into a neat little back parlor which opened in a yard planted with flowers and shrubbery. I called for some coffee, and whiled away the time as well as I could till the afternoon service. Ten minutes of the time was occu-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

pied in inditing the following note to Mr. Newman:

"George Inn, July —.

"*Rev. Sir:*

"Being on a visit for a day or two in Oxford, on a rapid tour through England, I came out this morning to attend service in your chapel, and, if you would not consider it an intrusion, I should be happy to have the opportunity of calling to pay my respects to you personally at any hour which may be most convenient and agreeable to you before to-morrow noon, when I propose returning to London.

"Please excuse the liberty I take, and believe me to be yours with sincere respect,

"JACOB ABBOTT.

"I went to church in the afternoon, feeling great uncertainty whether it would be well to send my note or not. It seemed clear that it was in fact wise, but I shrunk very much from taking such a step. However, after the service I returned to the hotel and sent my note. In a short time I received an answer expressed in very courteous and friendly terms, but saying that Mr. N. was engaged at that hour, but would see me either that evening at a quarter past eight or on the following morning. I concluded to wait and have the interview that evening. So I called for coffee again, and with the help of it and some books which I had in my pocket I contrived to pass the time until the appointed hour. I then repaired to Mr. Newman's dwelling, which was a long, low building.

"The external appearance of the house was entirely devoid of symmetry. It was intermediate between a warehouse and a range of cloisters. I rang at a door which I found in one side near the corner, and was ushered into a narrow and intricate passage-way which led into a sort of anteroom. I met a company of young men having the appearance of a class of students who were coming from Mr. N.'s study, apparently from some exercise which he had been conducting.

"From this anteroom I entered the study. It was a large, somber-looking room; the walls were entirely filled with books, many of which were very ponderous and ancient-looking tomes. There was a plain but antique-looking table in the middle of the room. Mr. Newman received me very cordially. At first there was an air of some constraint, as I imagined, with an effort, very proper under the circumstances, on his part, to keep the conversation away from religious topics. I, however, was determined not to lose the object of my visit now, and forcibly introduced the subject of the Tracts and the Oxford views. I told him that one principal object which I had in calling upon him was to speak of the Tracts, and particularly of the strictures which some of the writers had made upon my own writings. I told him that the presumption always was in such cases that when an author was made the subject of such criticisms he of course resisted and resented them—but that I did not. On the contrary, I was aware that the criticisims were in many respects just, though severe, and that they would have modified in many respects my manner of expressing my opinions, if not the views themselves, if I had had access to them before the publication of the writings in question.

"Then followed considerable conversation, which lasted for an hour. I expressed distinctly the views which prevailed among the Congregationalists of New England averse to the establishment or perpetuation of an ecclesiastical power, and that the unity which we seek for is a unity of feeling, a harmony and co-operation among all different forms and organizations of Christians.

"I rose to go, and he asked me to sit a moment longer. He went out, and presently returned with a volume of his writings which he offered me. I told him that I would value it more if he would write my name in it, as from him. He smiled and went out of the room again, and presently returned and gave me the book again. After some farther pleasant conversation I rose again to go, and he took his hat as if to accompany me. At the door I was about bidding him good-by when he said that he would go with me a little way to put me into the right road. He conducted me by a cross-road through the fields, which he said was nearer than the highway. After walking perhaps a quarter of a mile we came to a gate which opened upon the main road, where he gave me his hand, saying, 'Good-by. God bless you. I am very glad you came to see me.'

"I ought to have mentioned that in the course of conversation he informed me that Dr. Pusey was not the author of the Tract which criticised my writings, as I had understood. I told him that I had been informed that Dr. P. was the author, and on that account I desired to see Dr. P. himself, and was sorry to learn that he was out of town. A little farther on in the conversation he told me that he himself was the author. He said, moreover, that if there

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Morton Street Gazette.

Jan. 1. 1844. Published once in a While. Vol 1. No 1.

With the commencement of the new year, we propose to establish a new paper. of a very high character. It will advocate the soundest principles, – that is when it has occasion to advocate any. It will contain all the latest news from Morton Street, La Fayette Place, & Colonnade row. Its circulation is ephected to be select rather than extensive.

Advertisement.

The regular session of the Institution of the Messrs Abbott at La Fayette will be resumed on Tuesday Jan 2. 1844. There has been a vacation during the Christmas holidays. We understand that the Messrs A. have now about 125 pupils, & during the vacation they have made arrangements to accommodate 30 more. Their

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Shipping News.

Arrived in New York on Friday Dec. 29. Schooner Champion from Nantucket, with furniture for Mrs. John S. C. Abbott. This furniture has been long expected; and it is supposed that its arrival will produce a great sensation & bustle at Morton Street. Another consignment of Furniture is expected daily by another vessel.

adult class in French. which has been extensively advertised in the papers, will commence on the same day, — provided there are any pupils.

Movements & Doings in the Fashionable World.

Last Friday evening, there was a little social gathering at Mrs. William Cutters. Mr. & Mrs. G. D. Abbott, Messrs J. & J. S. C. A. & Chester Vaughan & Austin Abbott were there. Then

FACSIMILE OF JACOB ABBOTT'S HANDWRITING

This is the first page of a series of letters written in the form of a newspaper and sent by Jacob Abbott to his father and mother, his two sisters, and one, later three, of his sons. It was characteristic of him to keep up this playful method of letter-writing even in the midst of anxiety. Volume I, No. 3, for example, tells of "the sickness of Lyman," which turns out to be "a decided case of scarlet fever," states the perplexing questions that it has given rise to, reports that the contagion has spread to other members of the household, and concludes with some notes jotted down in pencil, including a paragraph expressing the hope that "our *subscriber* will excuse the typographical appearance of our sheet this week; it is owing to the sickness which broke out in our office"

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

was anything in the review which I considered unjust to myself personally, or anything in which I was misunderstood, he wished that I would let him know, that it might be corrected in a subsequent edition.

"After I left him I walked on feeling very much relieved. I stopped under a lamp-post to read what he had written in the book, which relieved me still more."

Dr. Newman in a note appended to his Tract on "The Corner-Stone," reprinted in his volume of "Essays, Critical and Historical," reports the impression that this interview produced upon him, and this report is necessary to make the account of this incident complete:

> The author of the second of the works criticised in the foregoing essay met my strictures with Christian forbearance and a generosity which I never can forget. He went out of his way, when in England, in 1843, to find me out, at Littlemore, and to give me the assurance, both by that act and by word of mouth, that he did not take offense at what many a man would have thought justified serious displeasure. I think he felt what really was the case, that I had no unkind feelings towards him, but spoke of his work simply in illustration of a widely spread sentiment in religious circles, then as now, which seemed to me dangerous to gospel faith.

I have given here at considerable length this incident, not only because of its inherent historical interest, but also because it illustrates in so striking a manner that spirit in my father which made him in the best sense of the term a "peacemaker." My father made no change in "The Corner-Stone" after this visit; Dr. Newman made none in his Tract. It would not be easy to find another instance in theological controversy in which a theologian strongly criticised called upon his critic, not to complain, defend, or debate, but as an expression of his regard; and, as a result, without any change in the views of either, the two representatives of the opposing schools parted in mutual amity and respect.

In this same spirit my father acted throughout his life. Many years after, when I had preached during the Civil War a vigorous anti-slavery sermon in a community in which abolitionism was much more odious than slavery, he wrote me a letter of counsel in which he interpreted in words the principle interpreted by his action in the Newman incident. "You have given a full, fair, honest, and uncompromising exposition of what I believe to be the true doctrine in respect to the condition of the country. There let the subject rest. If any one calls in question what you have said, do not defend it. Listen attentively and respectfully to the other side, and admit the truth of what is said in so far as it is true. So far as it is false, say nothing about it. Lean as far towards the views of your opponents as you can without retracting or compromising your own views." That I have been able to live on terms of friendship with men of widely differing views on political, social, and religious subjects, while taking an active part in the sometimes warm debates concerning those subjects, I attribute largely to the fact that I have generally tried to follow my father's counsel and example, and to maintain something of his spirit.

One other incident in my father's life must finish this introduction of him to my readers.

After the death of his wife, it will be remembered, he removed to New York to join his brothers in opening in that city a school for young ladies, leaving his youngest son, Edward, at the old homestead in Farmington, Maine, with his grandfather, grandmother, and two aunts. A little later Austin and I joined Edward there. Instead of writing separate letters to us, or one letter to one member of the family with messages to the others, my father edited and sent to us about once a month a paper which he entitled "The Morton Street Gazette," taking the name from the street in which he lived. This was written on a sheet of letter paper, ruled in two columns, with a heading written to look like the heading of a newspaper. Its character is indicated by the opening editorial in the first issue:

"With the commencement of the new year we propose to establish a new paper of a very high character. It will advocate the soundest principles—that is, when it has occasion to advocate any. It will contain all the latest news from Morton Street, Lafayette Place, and Colonnade Row. Its circulation is expected to be select rather than extensive."

Colonnade Row, in Lafayette Place, was the house my Uncle John occupied at that time, and was also the boarding department of the school. The "Gazette" contained various items of family news likely to interest my father's parents or sisters. Occasionally my oldest brother, Vaughan, who was living in New York, wrote a contribution for it.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

There was always a special article for the children. For example, three issues contained papers entitled "Code Barbarian." From this Code I make some extracts, because they illustrate my father's understanding of children and one of his characteristic methods of giving them moral instruction.

THE CODE BARBARIAN

1. When you come in from sliding leave your sled in the yard upon the snow. It will rust the irons a little and prevent its going too fast when you go out to slide next time. You may save breaking your neck by this means.

6. Whenever you have been using the hoes or the shovels or any other tools, leave them anywhere about the yard. There is plenty of room for them on the ground.

7. If you get an invitation to a visit up in town, if you make as much difficulty and trouble as you can about dressing properly before you go, and then are rude and noisy when you get there, it will do a great deal towards preventing your being troubled with future invitations.

8. If you lose your knife or anything, it is a convenient plan to tell some other boy that you lent it to him one day and you have not seen it since. This throws off the responsibility on his shoulders. So, if you cannot find your hat, you can insist upon it that you certainly hung it up on its nail.

10. If you get a new knife, or if you borrow one, go to boring a hole with the point or to digging out a boat. The advantage of this is that you will soon break the point, and after that you will be in no danger of pricking yourself.

SECOND SERIES

2. Whenever it rains or looks very much like rain on holidays, always form some plan for a fishing excursion, or going up into the woods, or some other out-of-door expedition, where you can't go except in pleasant weather, and then set your hearts upon it so strongly that you can't enjoy any other plan. By this means you can spend the day in watching the clouds, fretting, and wishing that it would clear up, which is a very harmless occupation and will keep you out of mischief.

3. When you go off on expeditions and are going through rough and difficult places, the larger boys ought to run on as fast as they can, scrambling over logs, jumping the fences, and leaping the brooks, so as to leave the smaller and weaker boys behind. This will be an especially good plan if there should be one boy considerably younger than the rest. If he gets tired out and left hopelessly behind, it is no matter. It is his own fault. What business has he to be so young and little?

4. A very good way to play on holidays is to snowball one another, wrestle, push each other about, or whip one another with switches. You can always *begin* in fun—but then if each one strikes or pushes a little harder than he was himself struck or pushed, the violence will gradually increase, so that by and by you will have a first-rate quarrel.

5. After the snow is gone and they begin to make the gardens, you will find it a good plan to *catch* around among the beds. And in general, the more trouble and difficulty you make on holidays the better, so that they may learn not to give you so many holidays.

ON FISHING

When you fish, it is a good plan for two or three of you to put your lines in very near the same place, so that if a lazy sucker should come along he would be perplexed to know which to bite.

If one boy gets a bite or a nibble, let all the rest run and throw their lines into the same place. Who knows but that the fish will be so large that it will take several lines to pull him out? Then, besides, in case there should not be any fish, you can catch each other's lines.

When you come home, throw your poles and lines down anywhere, especially where they will get wet with the rain. Fishing lines were made to get wet. Be sure and leave the old bait on the hook. It will harden there and keep the hook from sticking into anybody.

To those familiar with my father's books for children I may add that the spirit and methods of Jonas in the Rollo Books and of Beechnut in the Franconia Stories illustrate my father's spirit and his methods in dealing with children. Of this aspect of his life and character I shall have occasion to speak more fully hereafter in giving some account of his dealing with his grandchildren. In my next chapter I shall resume my narrative at the point where I interrupted it in order to give to the reader this introduction to my father, who was also my professor in theology.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

EIGHT MINUTES' COMMON-SENSE EXERCISE FOR THE NERVOUS WOMAN

BY WILLIAM J. CROMIE

INSTRUCTOR IN PHYSICAL EDUCATION IN THE UNIVERSITY OF PENNSYLVANIA

PHOTOGRAPHS BY HAESELER PHOTOGRAPHIC COMPANY

*This is the second of three articles on "Eight Minutes' Common-Sense Exercise." The first, on "Exercise for the Busy Man," appeared in The Outlook for June 27. The third will deal with "Exercise for Children."—*THE EDITORS.

I AM firmly convinced that the average American woman is more nervous than the average American man. She will probably challenge this assertion; but her daily speech and actions proclaim it to be true.

Why is this so? It is, in the first place, due to lack of sufficient common-sense physical training. Again, it is caused by eating too fast, too much, and of improperly prepared foods. An excess of sweet and starchy or nitrogenous (meats) articles of diet piles up poisons in the system which lead to disease. Add to this the lack of fresh air, uncleanliness of body, and improper clothing, rest, and sleep, and the total sum spells nervousness.

BEAUTY

Every vegetable and every animal is beautiful according to its own type of beauty when it is most perfectly developed. In man or woman the exact development of every part and that which enables it to best perform its function is the highest possible beauty. A healthy woman is the perfection of bodily organization, intellectual energy, social activity, and moral power. She is entirely free from pain and discordance of mind. The first and greatest sign of health in woman is beauty.

Next to character, beauty of form and feature is a woman's greatest asset. Ideal beauty must have symmetry, proportion, curvature, color, and expression. Especially in woman does one look for these elements. She is the highest type of beauty on earth. No animal on earth has a better proportioned body, features and curves more symmetrical, color more exquisite, expression more defined, movement more graceful, finish more complete, than woman. A youthful woman is earth's queen of beauty. The ancients regarded beauty as a mark of divine favor. Socrates called it a short-lived tyranny, Plato a privilege of nature, another writer a solitary kingdom, Theocritus a delightful prejudice, while Aristotle claimed that it was better than all the letters of recommendation in the world. Ovid said that beauty was a gift of the gods, and another writer represented it as "a queen without soldiers." Diogenes called beauty woman's most forcible letter of recommendation. While many of the old philosophers denounced beauty as worthless and mischievous, still they were none the less its slaves. As long as a woman has superb health she will have beauty, and by hygienic living may retain it all her life. An occasional elderly woman can be found who has great beauty. Another retains it till forty or fifty years of age, and another, more's the pity! only till twenty or thirty. The saying that a woman is as old as she looks has truth in it, as usually one feels as old as she looks. One woman is indeed old at thirty, while another is young at sixty. Cleopatra, the charming Egyptian, was over thirty years old when she fascinated Mark Antony. Helen of Troy, whose beauty caused such a long and bloody war, had passed her fortieth year when Paris fell in love with her and carried her from her native home. At forty Madame Recamier was regarded as the most beautiful woman in Europe.

After all these nice things I have said about you, Mrs. Nervous Woman, will you allow that beauty of feature and form to become marred by injudicious eating and insufficient bodily exercise? Will you allow fat to accumulate upon the neck, abdomen, and hips, and thus destroy the symmetrical contour of these parts? If you have an excessive amount of fat in these regions, will you not give the exercises described in this article a trial for a few months and observe the hints on proper living? If you are thin, with a poorly developed chest and bust, I know the exercises will help you and bring about the desired result.

I am for the moment taking the liberty of considering the flat-chested woman, again

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

she whose body is out of proportion on account of adipose tissue, and while in this position I shall try to tell each of them how to bring her body to a normal, healthy condition.

ACTIVITY

What would you think of a starving woman refusing to eat substantial food that has been placed before her? If after reading this article you refuse to observe the hints and fail to give the exercises an adequate trial because it means hard work and sacrifice, then you place yourself in exactly the same position as the starving person who refused to eat. There is absolutely no reason why a woman should go through life with a half-starved, undeveloped muscular organism when through eight minutes spent daily in exercise she may be pulsating in vigorous health. Nor should another be constantly carrying from fifty pounds up of excessive fat when by rational eating and exercising she can reduce it to normal. For a woman to know her duty regarding her physical welfare and to neglect its performance is criminal negligence, not alone to herself, but to her descendants. Certainly it means hard work to get health, and just as hard to keep it. Nothing in the world that possesses any value can be had free. Air is free, but even it must be breathed, and the deeper and more vigorously it is breathed the more good it does one. "Nature knows no pause," said Goethe, "and attaches a curse upon all inaction." Still water becomes stagnant, while running water purifies itself. Sloth, like rust, consumes faster than labor wears. The bicycle falls the moment it stops, and physical exercise and mental activity keep many a life from falling. The ship at the wharf rots faster than one at sea. Frogs do not croak in running water, but in the stagnant pool.

It is the indolent person in whom are found discontent and pessimism. The great law of activity excuses no one, weak or strong, poor or rich. The poor must work to get money with which to secure food and thus satisfy the cravings of the appetite, while the rich must work in order to create an appetite. When the pores of the body are kept open by regular, common-sense exercise, the pores of the imagination are apt to be closed against tainted subjects.

COMMON-SENSE EXERCISE

Any kind of physical training which brings the desired results may be termed common-sense exercise. All out-of-door sports are excellent because one gains from the highly oxygenated air. Walking is second to none as an exercise, because it is natural, beneficial, pleasing, and safe. Nervousness, sleeplessness, and indigestion are poor pedestrians and will never overtake one who walks much under the open sky. Horace Greeley said that walking two or three hundred miles in a clear, calm October was one of the cheap, wholesome luxuries of life, as free to the poor as to the rich. I would not, however, limit it to one month, but make it good for all twelve.

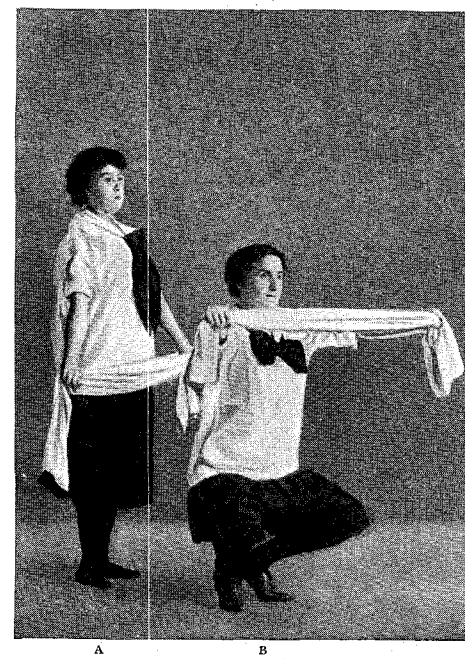
Walking is one of the best exercises for children. In fact, a noted authority claims that a normal human being walks more at the age of six than at any other period of life. A walk of a few city blocks may be a simple exercise, but thirty or forty miles becomes very difficult and quite complex. By walking one can in a day reach the greatest maximum of labor of which the human body is capable, and this without strain. It is, then, an excellent form of exercise for the athletically inclined young man or woman. For those in middle life and the aged it is one of the best exercises, because it produces the maximum of good results with the least amount of effort. Even among invalids, or during convalescence when exercise can be indulged in at all, walking is the best, as it can be done without strain. The reason that strain is largely eliminated is due to the even distribution of the effect of its practice over the entire system of muscles, many of which are the strongest in the body. None of these muscles needs to be taxed to its full capacity, but may be used in a slight or moderate way. The addition of these slight efforts in a five or six mile walk daily will total a summary that becomes a potent force in acquiring and keeping health. Begin with a mile walk each day the first week, two miles each day the second week, and increase one mile each week till you are walking four miles daily. You will find that walking is a lubricant that prevents one's joints from becoming stiff, creaky, and rheumatic.

Swimming is one of the finest of exercises. It develops the body symmetrically and thoroughly; it is hygienic; it is a health-giving agency; it is a pleasant form of recreation; it is often the means of protection or safety in case of danger to life. It is doubtful if one in fifty women can swim. Still, it is easier for women to swim than for men on account of the bony structure being lighter and the

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A B

FIRST EXERCISE



A B

SECOND EXERCISE

A B

FIFTH EXERCISE

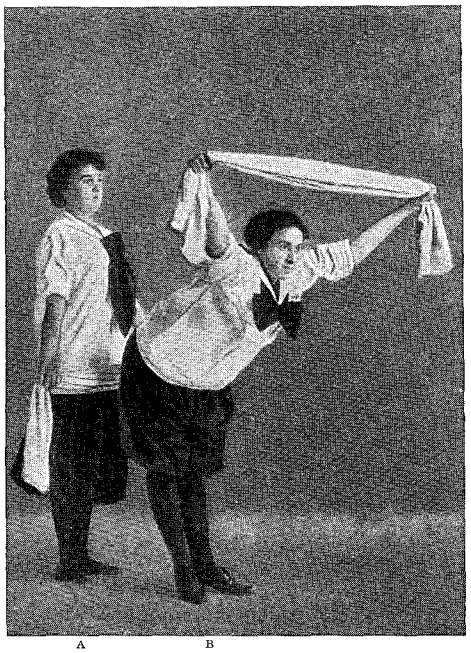
A B

SIXTH EXERCISE

COMMON-SENSE PHYSICAL

These exercises are fully described

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



A B
THIRD EXERCISE

A B
FOURTH EXERCISE

A B
SEVENTH EXERCISE

A B
EIGHTH EXERCISE

TRAINING FOR WOMEN
in the text. See page 734

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

body more buoyant. Again, women can withstand cold water better than men, and would learn to swim very readily if it were not for fear of the water. It is almost criminal negligence for those to be unable to swim who in many of our large cities must be daily upon the water.

Mr. Taft, while President, upon accepting a gold-mounted golf stick from some of his California admirers, almost raised the game of golf to the plane of an official subject. He commended this game in particular as a wholesome diversion for the middle-aged and persons approaching the evening of life. He sounded a timely note when he said that it is not games and exercise for the young and active that are needed in this country, since they are well provided for with baseball, football, basket-ball, and tennis. The ex-President thinks that what is wanted are games for those past the flush and strength of youth, and consequently recommends his favorite pastime of golf.

Such games and diversions as bowling, cricket, golf, horseback-riding, swimming, walking, and the exercises illustrated in this article can be indulged in freely between the ages of twelve and sixty with safety and beneficial results.

When you awake in the morning, yawn a few times and indulge in a thorough stretching and twisting of the body, arms, and legs. Remove the pillow and raise the head till the chin touches the chest fifteen to twenty-five times. If while doing this you place the hands on the sides of the neck, you will observe a tightening of the muscles. This exercise, if persisted in for some time, will tend to remove a double chin. A daily massage of the front of the neck with the fingers will assist in bringing the neck to a normal condition.

First Exercise. Secure a Turkish towel of sufficient length to enable you to take a wide reach. The towels used in the illustrations are made of two ordinary Turkish towels sewed together. Take a wide grasp, as in position A. Pull strongly upon the towel, up on toes, raising the arms above the head, as in B. Lower to A. This exercise develops the calves of the legs, the arms, the back, and expands the chest.

Second Exercise. From position A pull upon towel and bend knees, as in B. This movement reduces fat on the hips and is a good balance exercise. Do not lean forward or backward, but keep erect as in figures.

Third Exercise. From a pull on towel (lower trunk forward, as in B), bend forward to a stoop-stand position. This corrects round shoulders and flat chest, and stretches all the muscles of the upper body. The hips, shoulders, head, and arms should be in a straight line. Practice in front of a mirror.

Fourth Exercise. This exercise is performed in four counts or parts. From ordinary standing position, as in first exercise, position A, count 1; charge, as in A, right leg forward. On count 2 pull on towel, twisting body to the right, as in B. On count 3 return to position A, and on count 4 return to starting position. The same, left leg forward, twist to left. This exercise gives strong waist muscles and reduces fat in this region. Both heels should be kept solidly on the floor, and the rear leg straight.

Fifth Exercise. On count 1, from starting position, raise arms above the head, charging to the right side, as in A. On count 2, keep the weight of the body upon the right leg, bending to the right, as in B. On count 3 return to position A. On count 4 return to starting position. Perform the same to the left side, bending to the left. Bend only the charging leg. This exercise is sometimes called the "liver squeezer," and it stretches every muscle in the body.

Sixth Exercise. Grasp the towel in the rear, as in A. Pull on the towel, bend forward, bringing arms up, as in B. When A is again reached, bend backward. This is a good exercise for the abdomen and back.

Seventh Exercise. Finish the exercising with a deep-breathing movement. Towel back of neck, arms together in front, as in A. Arms back as in B, taking a deep breath while so doing, breathing out from B to A position.

Eighth Exercise. Take a sponge or towel bath by saturating either article in a basin of cool water. Ring the water out and quickly wash all parts of the body. Follow this with a dry rub. Saw a dry, coarse towel across the back, as in A, Exercise 8; then up and across the back, first one side, then the other, as in B. Rub all parts of the body until it is in a glow. You are then ready for anything the day may demand of you.

THE EIGHT MINUTES' EXERCISE

See pictures on the preceding pages

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

It is impossible to recommend the number of times which each exercise should be performed, as no two persons are alike in their physical condition. If you are not accustomed to exercising, commence by doing each exercise once the first day, twice the second day, and increasing accordingly each succeeding day until you are doing each exercise from twenty to thirty times a day. Morning is the best time to do the exercises, but any time is better than none at all.

HYGIENIC HINTS

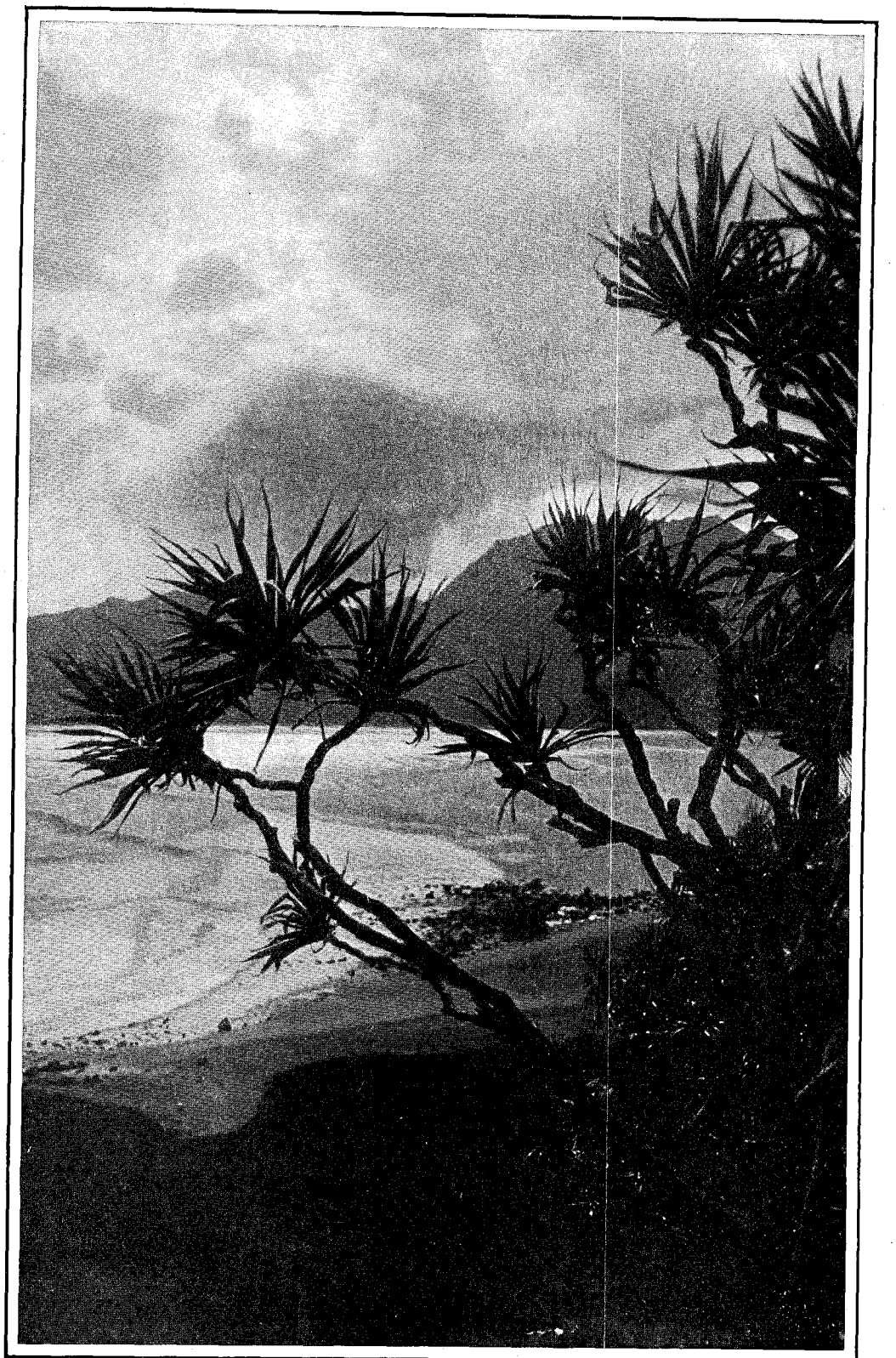
One's eating and drinking play an important part in health. Do not eat too much, as the body in this condition is the same as a stove or furnace which is overcrowded with fuel. The combustion being incomplete, volumes of smoke and gas are produced which choke the fire and poison the various organs. Avoid foods that do not agree with you. If you have a tendency towards rheumatism, diminish the amount of foods containing acid, such as strawberries, tomatoes, rhubarb; eat sparingly of meats, avoid liquors, tea, coffee, and spices, and drink plenty of water between meals. If you are troubled with constipation, partake of foods that are laxative and contain bulk. Foods that are laxative and easy to digest are baked apples, mutton, pears, tomatoes, and buttermilk. Foods laxative and moderately digestible are apples, bacon, barley, cherries, grapes, prunes, peaches, raspberries, strawberries, and veal. Foods laxative but hard to digest are currants, green corn, dates, figs, oatmeal, plums, pineapple, and rhubarb. Foods which contain bulk and relieve constipation are lettuce, carrots, turnips, cauliflower, cabbage, and sterilized bran. Foods that are both bulky and laxative are whole-wheat bread, spinach, and dandelion.

Chew the food thoroughly, for the stomach has no teeth. The hen swallows her food without chewing, but she also swallows "grinden." No person when nearing life's close will regret having eaten too little. Sleep is nature's great restorer, as it in a mysterious way overhauls and repairs in secret our wonderful mechanism. We return to sleep each night tired and wasted from the day's work, scarred, broken, and injured in the great struggle called life, yet sound sleep refreshes each tiny brain cell, washes the ashes into the blood stream and pumps them into the lungs, where they are thrown out in every breath. While asleep the heart beats ten strokes less to the minute in order to give it the needed rest, and in the morning the body is as fresh and as good as new. How necessary, then, that one secures the requisite amount of sleep and that the sleeping-room is well supplied with fresh air. Robbing one's self of sleep is putting a mortgage on future health and strength. Nature will eventually foreclose; she will, like Shylock, demand the last ounce of flesh.

Practice not alone self-control of appetite, but of the emotions. The poisons of fatigue have been demonstrated, but the poisons of worry, grief, and discontent, though not yet determined, without a doubt exist. Explosions of anger, fires of hatred, brain-storms of lasting grief, contagious fear and panic over disease or misfortune, are injurious to the human system, and so should be controlled. Do not worry about things which you can help, and, above all, do not worry about those things which you cannot help. Besides daily performing the exercises described in this article, choose one of the outdoor sports or make some sort of play part of your daily regimen. One should not only resist the temptation to watch others fight the world's battles, but should also overcome the tendency to sit in the grand stand and cheer those who play the game. With the petty round of irritating concerns during the daily duties, happy is she who can play the woman, helping others with her kind, laughing face, and who combines cheerfulness with industry and hygienic living. She not only helps those with whom she comes in daily contact, but she goes to her bed content, weary, and undishonored, and rightfully earns that great gift of the gods, restful sleep.

In closing, Mrs. Nervous Woman, let me say that because you live the strenuous life is no reason why you should be nervous. You can put on the high-speed gear and live as easily and economically as on the low if you use the proper grade of gasoline. This gasoline is a combination of common-sense exercise, diet, and sleep, pure air, recreation, and the "glad hand" for whatever life brings you.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



PHOTOGRAPH BY F. J. LIBBY

A GLIMPSE OF THE BAY OF HANALEI, KAUAI ISLAND

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

HAWAII AND ITS LABOR PROBLEM

BY VICTOR S. CLARK

THE preoccupied mainlander sometimes needs to be reminded that Hawaii is a Territory of the United States and not an insular dependency. Its political status is identical with that once held by all our Western States, and to it the Constitution extends as fully as to the District of Columbia. Prior to annexation the country possessed the attributes of other sovereign powers, and it voluntarily became part of the American Union subject to conditions stipulated by its own people guaranteeing the appointment of residents of the islands to higher Territorial offices.

The dominant motive of Hawaii in consenting to annexation, against the opposition of a strong minority of its citizens, was to assure protection in the mainland markets for island products, especially sugar; and the immediate and permanent consideration that led the United States to annex Hawaii was strategic—to control this important *tête de pont* on the Pacific highway to America. The latter consideration has become weightier with the building of the Panama Canal, the secure possession of which would be seriously threatened if a foreign power were fortified in the islands.

When Hawaii was annexed, its people were composed of three different races and twice that number of nationalities, among whom Americans and Europeans formed numerically a minor element. The native Polynesians had long been dying out, partly through a high mortality, partly by absorption into a mixed race of Hawaiian, Caucasian, and Chinese constituents. Some thirty years ago the entire island population had fallen below sixty thousand. It has since increased to two hundred thousand, principally as a result of the importation of Asiatic laborers. The Chinese came first; but their numbers have declined during the thirteen years our exclusion law has been in effect, so that they now—both native and foreign born—hardly exceed twenty thousand. The Japanese followed until they formed the largest single element of the people; and even to-day, with the immigration of laborers partly checked by treaty, their absolute increase much excels that of any other nationality. They now number, including those born in the islands, more than eighty thousand. A few thousand Koreans came to Hawaii shortly after annexation, but this immigration soon ceased, and these people now lend variety rather than numbers to Hawaii's Mongolian contingent. Within the past two years the Hawaiian Planters' Association has added over ten thousand Filipino field hands to the Asiatics in the Territory.

Back in the days of the Hawaiian kingdom a few ship-loads of Portuguese from Madeira and the Azores were brought to Hawaii as laborers. They prospered in their new home, and six years ago, when the Territory awoke to the urgent need of basing its political institutions on a larger electorate, assisted immigration from Portugal and Spain was resumed, and is now carried on by the Territorial Government with the proceeds of a special income tax levied for this purpose. To these people and their descendants should be added in an ethnic survey of the islands a few thousand Porto Ricans who were brought to Hawaii twelve years ago as laborers. Recently about two thousand Russians—partly the human drift left in Manchuria and Siberia when the late war tide subsided—have migrated to Hawaii with assistance from the Territory.

As the population of Hawaii is now increasing from immigration alone over ten thousand annually, the census figures for 1910 are already out of date; but, speaking roughly, we may say that the people to-day are sixty per cent Asiatics, seventeen per cent Hawaiians and part Hawaiians, fifteen per cent Portuguese and Spaniards, and eight per cent Americans and North Europeans. Including a miscellany of Honolulu residents from all parts of the globe, the Territory possesses practically the whole color spectrum of the human race; but a spectrum not likely to fuse into a white resultant.

These conditions place before the National Government in its relations with the Territory definite questions of policy. The sooner these questions are addressed intelligently for solution, the better for Hawaii and the fewer the embarrassments that might be caused to the rest of the country. The islands hardly exceed in area Connecticut and Rhode Island, and their population and their civic and social conditions are still plastic, so that they are as yet amenable to a kind of treatment that

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

could not be employed with a larger and more firmly established community.

Shall we adopt a National policy consciously directing Hawaii towards Statehood? Or ought we to allow the present Territorial Government to shift for itself without special guidance from Washington, until it either solves the multitude of problems of race and industry it now has to meet or hopelessly relinquishes them to the stronger hands of the Federal authority? Or shall we arbitrarily subordinate popular institutions in Hawaii to the exigencies of National defense, and administer the islands as we probably shall the Canal Zone, controlling directly sanitation, police, public works, and whatever else affects military security, leaving to the people a pruned or truncated self-government embracing little else than a few parochial functions?

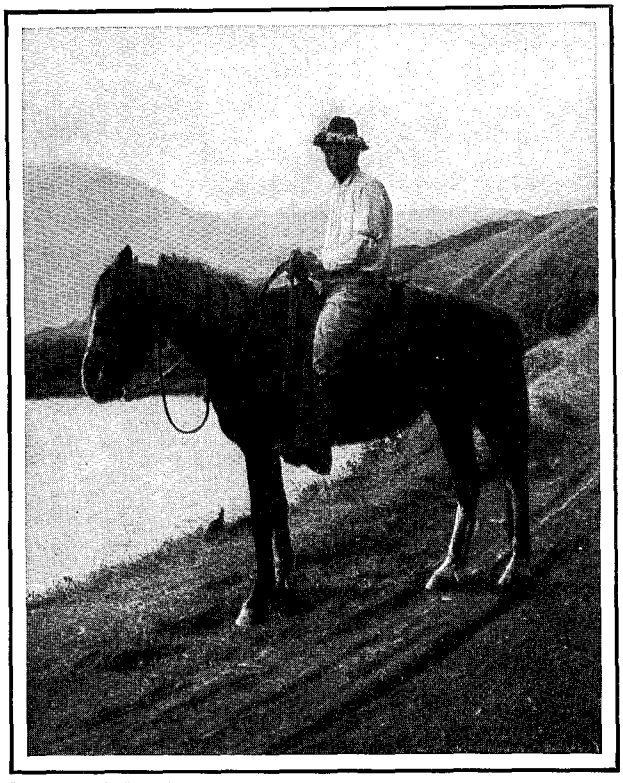
Most people in Hawaii—and probably those on the mainland who give the matter thought—favor a policy looking toward Statehood, even though serious reservations may be made as to when this should be granted. Necessarily this policy would aim to make the whole people of the Territory worthy of complete self-government, and even from a military standpoint might give the greatest ultimate strength to the country. But this policy demands a positive National attitude towards Hawaii. If Washington's legislative and administrative measures in relation to the Territory are harmonized by no guiding principle, they are as likely to defeat as to further its civic development. If they are passively allowed to be shaped by special business or political interests seeking other objects than the public welfare, they may contribute powerfully to destroy the popular institutions that already exist. Of the three possible attitudes towards the Territory, the *laissez faire*—the no-policy policy—promises least weal and most ill. The third possible course, to assume direct Federal control of such government functions as affect military strength, might have the advantage of economy and efficiency. As a military reservation Hawaii would probably enjoy a good administration with a minimum of popular effort; but the people themselves would make no progress towards self-government.

PHOTOGRAPH BY F. J. LIBBY

CLASSMATES

From left to right: Chinese, Japanese, and Hawaiian girls

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



PHOTOGRAPH BY F. J. LIBBY

A NATIVE GOING TO TOWN WEARING THE "LEI," OR FLOWER WREATH, ON HIS HAT

Perhaps also the Nation would not feel the same responsibility for maintaining high civic and economic standards in Hawaii if it did not feel responsible also for the democracy of the country.

Assuming that we wish to guide our island Territory toward as complete self-government as we promise our island dependencies of Porto Rico and the Philippines, the most important direct influence that the Federal Government can exercise over its civic destiny is by controlling the formation of the future population. Hawaii can probably support in reasonable comfort upon its sixty-five hundred square miles of area nearly the population that Porto Rico supports on half that area, or in the neighborhood of a million people. This is fivefold the number at present. That population will not consist wholly—it may not be composed mainly—of descendants of the present residents. Many of the latter are transients, imported laborers and single men, and this is a condition that applies particularly to Asiatics. The future people of Hawaii ought not to be alien in race or sympathy to the mainland Americans, especially as they will constitute the advance-guard of the American Nation in the Pacific. The predominantly Asiatic population of the present is an artificial one, built up by the industrial interests of Hawaii; the future population of the Territory should be shaped by the interests of the Nation as a whole, and its composition should be determined primarily by civic motives.

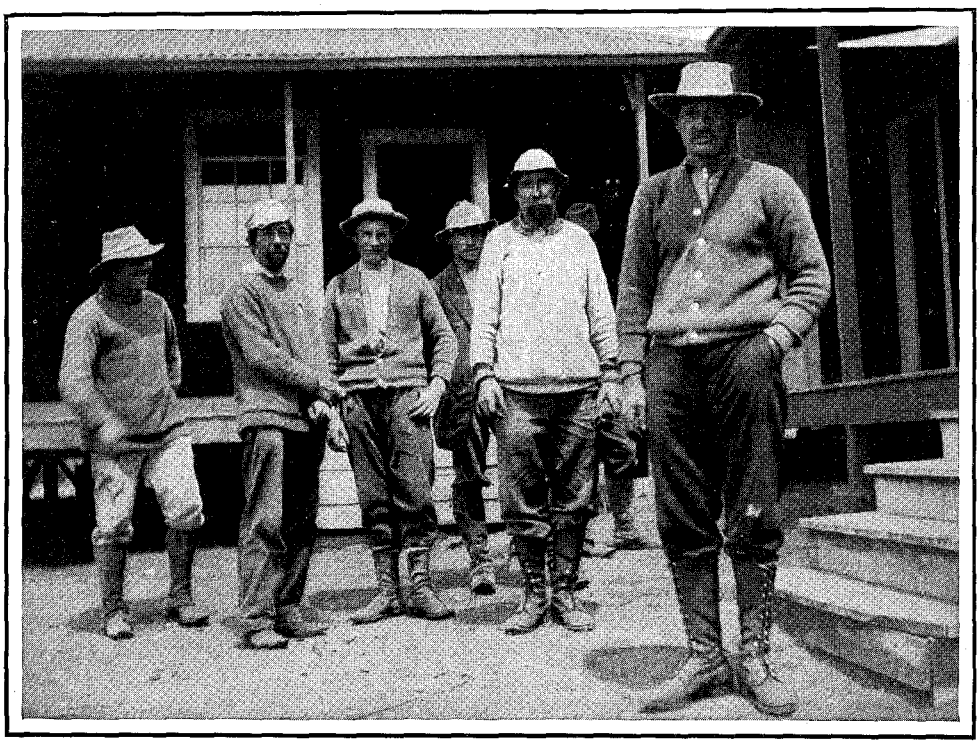
Hawaii illustrates as in a laboratory the economic and social effects of immigration in its ultimate terms, when it bears the largest ratio to the native population, when it embraces the widest difference of race and civilization, when it is influenced most exclusively by economic as distinguished from civic and political motives. The result is the most completely capitalistic organization of industry and government in the United States. Historically, large estates preceded the influx of immigrant labor, but the later development of agriculture has been determined mainly by immigration, for a big inflow of workers, maintaining a large population of landless laborers, was the necessary condition precedent to the centralization of agri-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

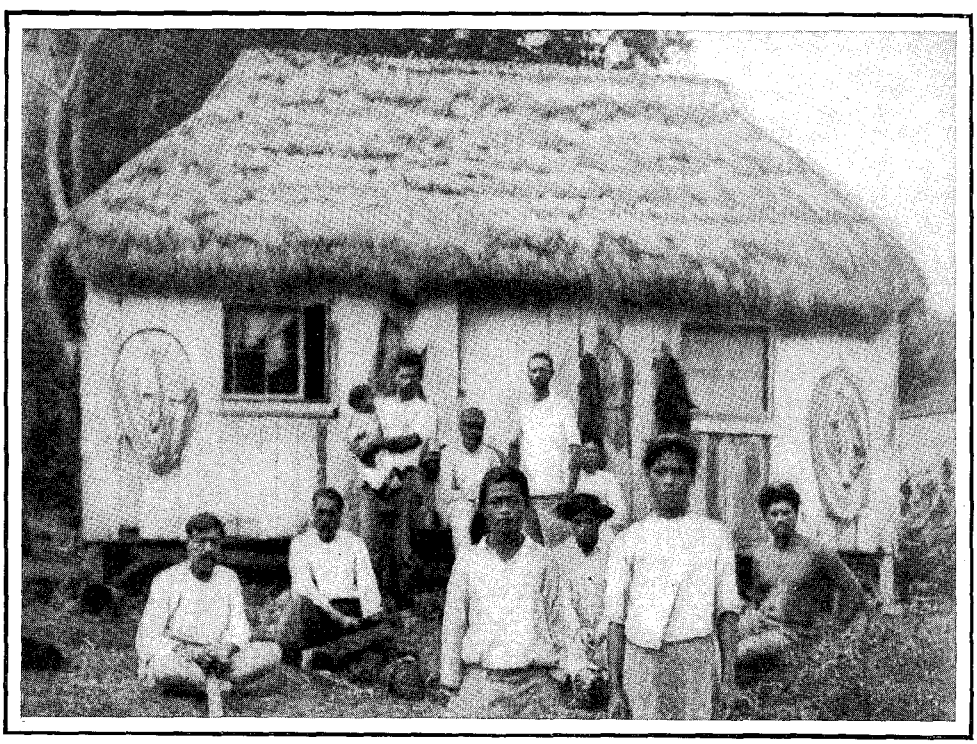
IN THE PORTUGUESE COLONY

JAPANESE AT WORK ON AN IRRIGATED FARM

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



A GROUP OF RUSSIANS ON A RANCH



HOME LIFE OF THE NATIVE HAWAIIAN

ISLANDS HAS MADE THEIR DEVELOPMENT POSSIBLE

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

cultural wealth in large estates and plantations. On the other hand, the large estates have commanded the most intelligent management, have attracted abundant operating capital, and as producing units have probably been more efficient than an equal area of small farms. As a corollary, immigration has accentuated the inequality in the distribution of wealth, with its natural consequence of inequality in political authority. It has worked against distributive justice, though it may be debatable whether it has lessened the absolute income of labor of the quality actually imported. Assuming the Oriental already in Hawaii—though his coming at all is the work of capitalism—he may have produced so much more as a wage hand than he would have produced as a self-directing peasant that his wage represents more value to him than the product of his labor as a farmer. The high compensation of capital in Hawaii may merely represent a part of the margin of product that its centralized application and organization make it possible to create. But this might not be true with a higher grade of labor. And the color of this plea is weakened by the fact that when he has the choice the Asiatic field hand deserts plantation work for peasant farming.

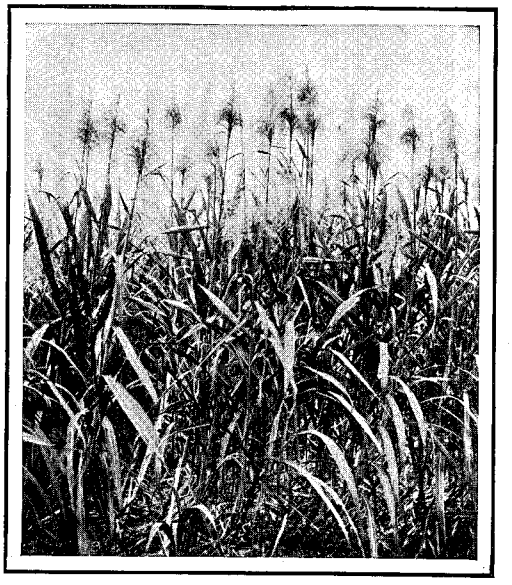
The decline of the native Hawaiians can hardly be attributed to immigration, for their decrease began before many foreigners arrived in their islands. Even now real population pressure is not felt, the rapid development of cane and pineapple planting having absorbed labor as rapidly as it arrived. But the Gresham law of immigration works in Hawaii with a precision more obvious than elsewhere, because the movement of population is all in sight. The Oriental displaces the Caucasian, the recent immigrant the old settler, as far and as rapidly as the limitations of his skill and language permit. To a considerable extent the displacement is geographical—the Spaniards and Portuguese migrating to the mainland in numbers that rise and fall with the number of Asiatic arrivals. Artificial barriers have been erected to check this displacement. Large employers so organize their working force as to reduce direct competition between Europeans and Asiatics, and their immediate contact in living quarters and in the field. The public lands are reserved to citizens, and under the most recent law these lands, even after passing to private holders, cannot be leased to aliens. The Territorial, but not the Federal, Government employs only citizens on public works and in other services. With these encouragements, however, the only non-Asiatic element of the population that is increasing, except by immigration, is the Portuguese. The Spaniards and Porto Ricans lose by departures to California about the number they gain by excess of births over deaths. Among those of Hawaiian stock the decline of pure bloods about cancels the increase of those of mixed Hawaiian parentage. The American North European residents of the Territory belong to classes that normally have a small natural increase. Isolated instances of high fecundity among them, and a number of vigorous old missionary families of New England descent, now in the second and third generation, indicate that this is due to social rather than climatic reasons. The main fact is that the manual working stratum of the people, which in all societies produces the population increment, and from which the other strata are recruited, is preponderantly Asiatic.

How does this fact in itself affect the political promise of the Territory? Except perhaps the Filipinos, against whom there is much prejudice—possibly due to their recent arrival—the Orientals in Hawaii are fairly law-abiding. Only a fraction of them are Christians. Their morals and social standards are those of the Orient, the Chinese approaching American ideals of family life more closely than the Japanese. Their apparent lack of political initiative may be explained by their exclusion from the suffrage. Their manner of living tends to become American, though not so rapidly or consistently as that of even the more backward Europeans. One can only speculate as to whether the Hawaiian-born Japanese will claim the privileges of American citizenship as a birthright or retain their allegiance to Japan. They may do the first in practice and the second in sentiment; if so, their action can hardly be judged by our conventional standards of civic propriety. Nor can we say yet whether or not the different Oriental peoples will act together in politics, maintaining a national, or even a racial, solidarity, and possibly throwing out of gear the civil machinery of the Territory. Among these uncertainties an impression comes to the American who lives long enough in Hawaii that the Oriental is at heart conservative and normally politically sagacious, but that in crises he may become hysterically

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

irresponsible. Yet when we consider our own lynchings, our strike mobs, and our occasional war crazes, it is difficult to pass judgment on the relative emotional stability of the American and the Asiatic. Probably the average unbiased American opinion in Hawaii is that the Hawaiian-born Chinese and Japanese will make fairly good citizens, but that it would be a dangerous experiment to allow them to gain political control of the Territory.

There is little race trouble in Hawaii, not because of peculiar local institutions or exceptional social tolerance, but because social and economic cleavage has coincided with race cleavage, leaving few cross contacts to excite friction. Some labor competition exists, more especially in semi-skilled and skilled occupations, but the struggle for existence is not keen enough to give tragic import to the contest of races for the control of particular fields of employment, and for the white worker California lies just over the horizon. The Asiatic has been excluded from politics. He does not seek social contact with the whites. Some feeling exists at times between the American and European voters and the Hawaiian voters—the only instance where there is as yet competitive race contact. The present condition may not be permanent. Race friction in politics may accompany the increase in non-Caucasian voters; and in the labor struggles, which the industrial organization of the islands seems likely some time to invite, issues may be aggravated by the coincidence of race and class lines between employers and workers.

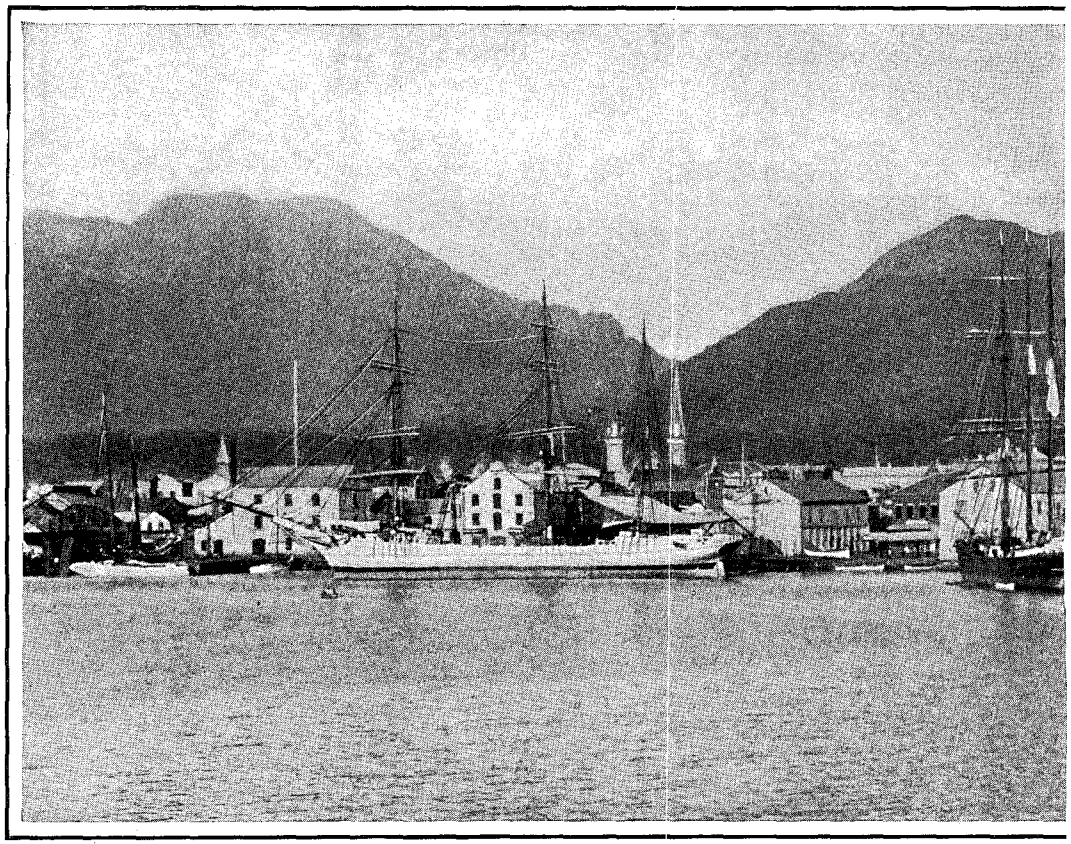


SUGAR-CANE IN BLOOM

Race fusion is too far in the future to contemplate. Its occurrence through wedlock seems less likely as time proceeds; for American influence draws harsher lines than those of the kingdom and republic. The Japanese do not give kindly welcome to foreign blood. If we read history aright, the Finns, Hungarians, and Bulgarians are European examples of Caucasian-Mongolian crosses that have produced great nations. But we know little of the proportion of their original Mongolian blood, and it has been increasingly diluted in its Caucasian *milieu*. Such amalgamation is a question of centuries in any case, and not of immediate political interest. Viewed without the advantage of historical perspective, however, the crossing of races in Hawaii is not a promising experiment.

The large Japanese population of the Territory might be a source of embarrassment to the United States in case of differences with Japan or with any power with which Japan was in alliance; and though such difficulties were only diplomatic, the embarrassment would remain. Indeed, they might be accentuated by the Hawaiian situation. The Japanese not only number more able-bodied men than any other single nationality in the Territory, but they presumably have the largest relative number of men trained to arms. As they control fishing and charcoal-burning, they probably have a more intimate knowledge of the coast and mountains than even the natives. Their untutored laborers await with confidence the day when Japan will own Hawaii. Our American political occupation is recent, and in a very important sense the real occupiers of the country are already the Japanese. It is an argument in equity for the worker who has seen Hawaii turned from an undeveloped, untilled, pastoral country to one of the most productive agricultural lands of the globe so largely by the toil of himself and his fellow-countrymen, that the soil consecrated by the sweat of their labor should belong to his nation. This sentiment may not disappear with the coming native-born generation; for it is so much cheaper to rear a child in Japan than in Hawaii, and national Japanese education is so greatly desired, that most parents send their children to the homeland as soon as they can leave their mothers, to remain until they reach a self-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



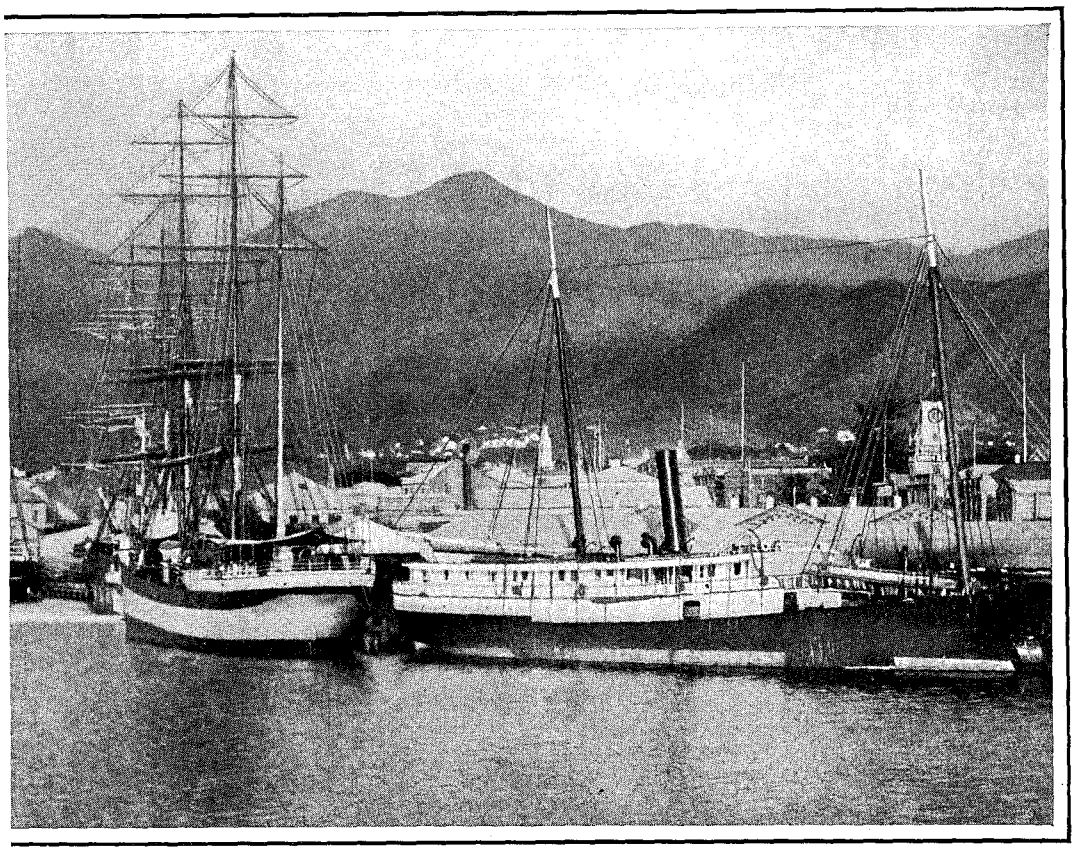
THE HARBOR

supporting age. Such children return to Hawaii hardly conscious that it is their native country, and strangers to its ideals and institutions.

Towards this problem a repressive policy is not desirable. Undoubtedly further labor immigration should be discouraged, as more likely in the long run to complicate than facilitate the good relations of Japan and the United States. It is common prudence to keep a sharp eye on all alien nationalities settling in large numbers at a point of such critical importance as Hawaii. But that country is destined by its location to be cosmopolitan. The very conditions that make it important strategically make it important commercially, and the commerce of the Pacific will bring together more intimately in the future than in the past people of different races and civilizations. The Japanese in Hawaii already recognize that the Territory affords living conditions better than those of their own country; it is to our interest to convince them that it also affords political advantages over Japan itself.

However, the very possibility of adopting a liberal policy toward the present alien population of Hawaii is conditioned upon our adopting a policy corrective of present conditions towards future immigration. And here we approach the difficult question of equating industrial and political interests. Under the kingdom and republic immigration was promoted in order to secure cheap labor. During the twelve years of American administration this policy has been allowed to continue. To this kind of immigration are due most of the purely civic problems that now embarrass us in Hawaii. Yet the ability of the Territory to attract future immigration, and thereby to modify so far as may be the character of the population, is conditioned in no small degree by the continued prosperity of the very industries that have been erected upon imported labor. Were the sugar plantations, for instance, to be ruined by natural calamity or hostile legislation, it would not be the Asiatics but the Caucasians who would withdraw in relatively largest numbers from the islands. The funds that support the present

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



OF HONOLULU

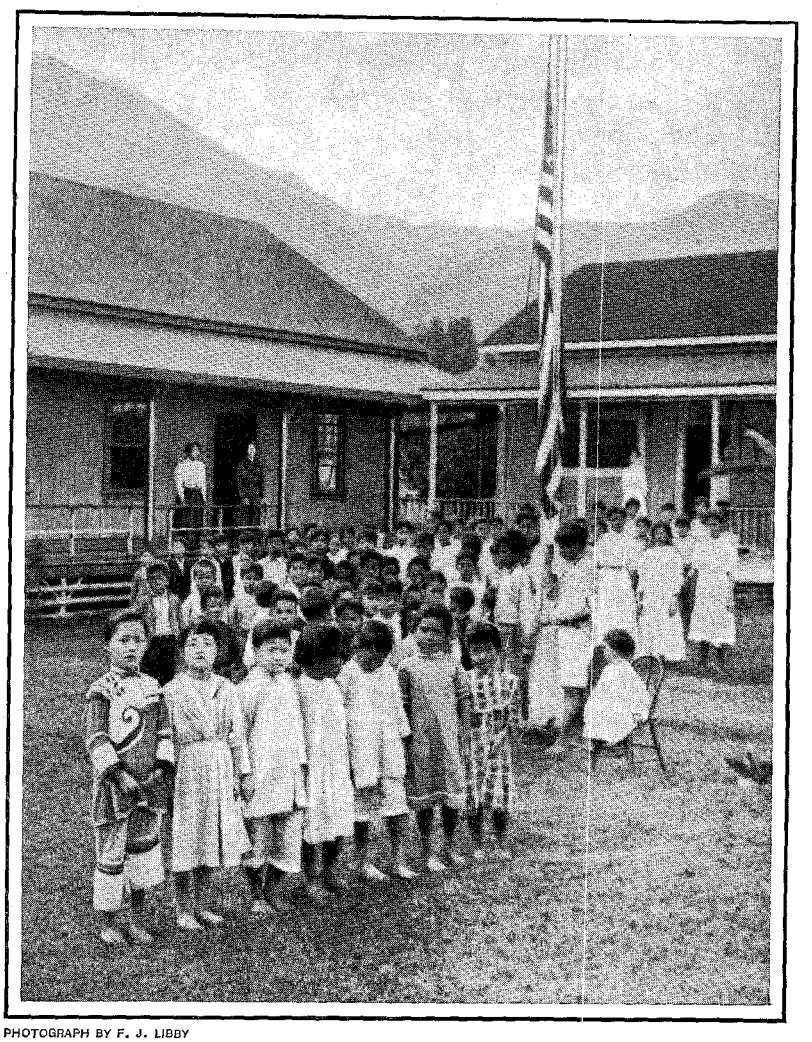
assisted immigration from Europe come from taxes paid directly or indirectly by the same industries, and the assurance of immediate employment which those industries offer alone makes it possible to land annually in Hawaii nearly a thousand penniless European families.

In proportion to the cost of living, the wage standard of the Territory, for occupations in which Asiatics engage in numbers, is lower than in most parts of the mainland; but the margin of difference is not so great as Americans popularly suppose. Including rent, the lowest pay of European field hands exceeds a dollar for a day of ten hours, and there is no seasonal unemployment. These wages are higher than in Europe, and Latins and Slavs undoubtedly better their condition by emigrating to Hawaii. The wage of Asiatics is but slightly lower than that of Europeans, being based on difference of efficiency as measured by the rough standards of every-day business. The obstacles to European emigration to Hawaii are principally distance and possible avoidance of contact with a different race. The objection of distance will be greatly lessened with the opening of the Panama Canal; and if further immigration from the Orient can be prevented, the Asiatic in Hawaii will lose most of the characteristics that make him a factor in excluding or displacing European labor.

Such, briefly stated, are the main conditions that attend our future National policy towards Hawaii. Some persons, influenced chiefly by industrial interest, argue that Hawaii ought to admit unlimited Asiatic labor and settle down to be an industrial autocracy owned and administered by a few white men. These people sympathize with the view that Hawaii should be governed by a military commission and treated as quite without the circle of countries to which are permitted democratic aspirations. On the other hand, many of those who have the heaviest business interests in Hawaii are leaders in shaping the Territory towards more complete self-government.

To the writer it appears that there is no opposition between the civic interests of the

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



PHOTOGRAPH BY F. J. LIBBY

CHILDREN OF MANY NATIONS IN A HAWAIIAN SCHOOL

Territory and the military interests of the Nation; that Hawaii will attain maximum strategic strength inhabited by a prosperous population of self-governing American citizens, raising food for themselves and the island garrisons, and, in case of need, rendering actual military aid in defense of the country. Under the dominance of one or two staple industries Hawaii now imports much of its provisions, and its landless laborers do not impress one as likely American soldiers. However, a successful policy must be constructive, and cannot be erected on the ruin of existing industries. While the present restriction on the immigration of Chinese, Japanese, and Koreans should continue, and it is of doubtful advisability to load up the Territory with Filipinos—who lower social and civic standards and lessen strategic strength by displacing better people—it should be made as easy as possible, for some years to come, to assist immigration from Europe. Hawaii should be exempted from any provisions as to literacy that may be imposed upon immigrants to the mainland, because at present it draws its best settlers and laborers from the rural districts of countries where there are few school opportunities. It may seem contradictory to set a low immigration standard in order to strengthen democratic government; but the Territory brings only families from Europe, not transient single laborers, and experience shows that the children are more important than the parents as material for citizens. Large immigrant families remain in Hawaii more perma-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

nently than unmarried men and childless families, who speed away to California to seek adventure and see the world. There are good public schools, with compulsory attendance; and practically all young people who have passed their childhood in Hawaii can read and write. Among the younger immigrants the American leaven works as actively as upon the mainland. Both Latins and Slavs have a high fecundity, and their children, bred in the sunshine and sea breezes of Hawaii's open-air climate, afford better material for nation-building than the descendants of industrial workers in crowded Eastern cities.

Congress has tried to bottle up in the Territory its Oriental population by prohibiting the migration of Asiatic aliens from Hawaii to the mainland. A distinguished jurist has ventured a doubt as to whether Congress could constitutionally "make a Chinese ghetto of Hawaii." But if such laws can be enforced, it might be expedient and just to require that immigrants whose fare to Hawaii had been paid by the Territorial Government should repay the actual cost of passage before migrating to California.

Although Hawaii is in the hands of an honest government and upright business men, whose collective influence is toward social and political betterment, the centralization of industrial control deters the best class of immigration, especially of people with small capital, from the mainland of the United States. Contrary to general sentiment in the Territory, the writer believes that the present policy of alienating public lands in fee simple might wisely be changed to a policy of leasing in small tracts, subject to cultivation and residence requirements, to actual settlers. Any policy of absolute alienation will probably result in the absorption of the small holdings thus created into the large estates; and the Territory is meantime losing a valuable asset that ought to be a source of permanent revenue. Leasing is open to the objection that it might create a strong party of Government leaseholders, constantly jockeying for special privileges. But if the leasing law were a Federal statute, like the present Territorial Homestead Law, this danger would be minimized. The objection to alienation in fee simple is not alone that it does not prevent the ultimate acquisition of the public lands by large proprietors—and Hawaii already has the evil of dummy homesteading—but that it permits too great latitude, in evasion of existing regulations, for sub-leasing to Asiatic aliens, thus causing the Caucasian depopulation of homestead neighborhoods.

Enough of the land of the Territory requires irrigation to make land and water questions inseparable. At present so many of the water rights are privately owned that the independence of rural enterprise is thereby affected. Ultimately the public may have to buy back the water on the islands in order to assure its economical and adequate development and equitable distribution. In connection with both land and water it should be borne in mind that a very small country can stand more government ownership than a big one, and that in Hawaii questions that the mainland is wont to view from an empire-wide standpoint shrink almost to municipal proportions.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

SILVER SECONDS IN MODERN INDUSTRY

BY WALTER S. BALL

SUPPOSE you, a manufacturer employing men for eight hours a day, could multiply those eight hours by three or four without changing the schedule of the starting and stopping whistles. Suppose you, a workman, earning an average sum for eight hours' work, could multiply that sum without stretching the number of hours into overtime or working harder—a startling change in the industrial scheme. Yet this, in substance, has been done.

Back in copy-book days we learned that sixty silver seconds made a golden minute, and that sixty golden minutes made a diamond hour. But none of us believed it. We could understand hours and, to a modified extent, minutes. Seconds, however, were quite beyond our comprehension. But now suddenly the silver second emerges from the realm of the neglected and becomes a treasured part of the diamond hour, measured in dollar signs, and a factor of consequence in great enterprises.

Modern industry is revising still another maxim. Take care of the seconds and the hours will look after themselves.

Not merely the second, but the fraction of a second, in the individual workman's contribution to the making of a steam-engine is found to be the difference between success and failure in the conduct of a manufacturing plant spreading over acres of land and employing hundreds of operatives.

Most of us by this time are familiar with some of the spectacular achievements of the efficiency engineers, who added a new factor to the industrial scheme by working out the dollar value of the second. When these students of efficiency as a separate science began to measure the time of operations, they used stop-watches and made surprising progress. But the stop-watch has its limitations in the matter of accuracy. When pressed with the fleshy ball of the thumb, for instance, it is by no means as exact as when pressed with the unyielding tissue of the first joint. Moreover, motor reflexes are such variable quantities that no two sets of measurements could be fairly compared when fine subdivisions were needed.

But now comes the latest development of the principle, using moving pictures and a clock that splits a second into a thousand parts, and a motion into fractions of motions, to prove the cumulative value of seconds to be beyond all former reckoning. They are showing that our smallest division of time adds up not merely into golden minutes and diamond hours, but into better products for the consumer, higher wages for the operative, and fatter dividends for the investor.

For work is a series of motions that multiply into processes, just as time is a series of moments that multiply into seconds. With the moving pictures trained on the operative, what seems a single motion may be divided into parts and analyzed as a chemist would analyze a compound. Then the parts may be combined anew, the completed motions readjusted in relation to each other, and the seconds so saved transferred from the loss to the profit side of the factory ledger.

Such transfers are now happening daily in industries in which the new process of motion analysis has been tried. The putting together of a textile machine which formerly took a skilled workman in a New England factory some thirty-seven or thirty-eight minutes now takes that same workman less than a quarter of the time, because the films helped simplify his work. The moving picture has taken the sewing-machine as operated in a garment factory and increased the efficiency of the plant more than one hundred per cent. If cause and effect seem disproportionate, take a simple parallel that suggests itself as coming within the conception of every magazine reader.

Suppose, for instance, that your daily task were to look through piles of magazines for particular articles. Looking through each one quickly but expertly would be the work that absorbed your attention. It might be hard to convince you that the picking up, opening, closing, and laying down of the magazines was an appreciable factor.

But if beside you were placed a clock whose hand registered thousandths of a second, and a moving picture were to make a record of every motion, both your own and the clock's, you might find on studying the films that a very little variation in the way the magazines were piled, or in the way you

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

picked them up and handled them, involved a surprising difference in the position of the swiftly revolving clock hand.

A tenth of a second's delay in reaching too high instead of straight for the next magazine; half a second in aimless feeling because the pile was not straight; a full second in turning the magazine around because it came to your hand upside down; part of a second in needless flourish in closing it; another part in placing it on the pile of magazines examined —fractions are uncanny things in the way they blossom into units.

If you picked up and examined a thousand magazines, and spent an average of two seconds more time than you should on each because of these trifling delays, you would have wasted two thousand seconds, or approximately thirty-three minutes. Suppose this had been a day's work of eight hours; your wasted time would have been a shade under seven per cent of the whole. Suppose your salary for thus looking through magazines were $1,000 a year; your seven per cent of waste would mean that your employer had paid you $70 for unprofitable effort—unprofitable for him and exhausting for you.

And now, to carry it through the final stage, suppose you were one of a thousand employees of a vast magazine-examining plant, all making the same record of work and income and waste effort; you see that the total of waste would come to $70,000 for the year. And $70,000 is interest at five per cent on an investment of $1,400,000.

We have used round figures and an absurdly simple problem merely to show in the readiest way what it means to the workman and his employer to divide a process into motions and a motion into its separate parts for the sake of eliminating lost effort. Since scientific management involves the use of a bonus system for the operative, he shares with his employer the value of the diamond hours into which the silver seconds have been turned.

Your share in the saving in your work as a magazine reader might be $10 or it might be $35. But remember that in the illustration we did not touch the actual process of looking for the special articles, which would involve technical training, but would also be capable of similar refinements. Our figures dealt only with the purely unskilled labor phase of the operation.

Early scientific management, armed with the stop-watch, was concerned with motions as motions. Only by long experiment and almost innumerable repetition of measurements could these be divided. Skilled or unskilled, they could be rearranged and shortened, but that was all. It is the province of the moving picture, reinforced by the split-second clock which is photographed with the workman, to separate not merely the process but the individual motion into skilled and unskilled parts and to eliminate the latter.

With each motion recorded on a permanent film record, together with the fraction of a second each part of it has taken, new standards of accuracy have been introduced and new fields of study, some of which were undreamed of when the experiments began, have been opened. For the film picture, when projected on a screen, can be operated at any pace one chooses. It can be run so slowly that each of the scenes which the eye ordinarily fuses into a continuous motion is visualized separately. A single position, or group of positions, can be examined as carefully as the expert wishes. As a matter of fact, the expert accomplishes the same result without ever throwing the films on a screen. Instead, he examines the films themselves under a microscope.

This gives him the ability to study as deliberately as he needs each successive stage in each motion of any industrial process which it is hoped to shorten. And since the clock face shows on each film, telling exactly how long each motion or part of a motion has taken, the time record is absolutely without error.

The practical application of this to the actual problems of industry is so varied as to be almost bewildering. The case of machine assembling, the time of which was reduced to less than a quarter of the old record, was one of the simplest uses of the method, wholly analogous to the illustration of the magazine reader. The skilled workman who put the parts of the machine together was spending three-quarters of his time in unskilled motions, reaching for the various parts and sorting them out from the pile upon his bench, or turning them in his hand to fit the places in which they belonged. Motion pictures and the time clock demonstrated the disproportionate amount of unskilled work in what is essentially a highly skilled operation. The remedy was the construction of an assembling frame, the arrangement of the parts of the machine to be assembled in such a way that they would always be at hand, always in the

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

same order, and always so placed as to require no manipulation to get them in the proper positions.

In the case of the sewing-machines the problem was more complicated. Here the motions were so fast that no stop-watch could have timed them. Only when the films showing two workers performing the same process, with split-second clocks recording the seconds consumed, were studied did it appear that there were minor differences which, multiplied a thousand or more times a day, made one woman a fast and the other a slow worker.

The slower of the two was taught, not to move faster, but to move to better advantage by eliminating the false part-motions that consumed both time and energy. The films revealed, moreover—and this illustrates one of the unanticipated virtues of their use—that in at least one respect the faster of the two workers was surpassed by the other. In this one respect she too was coached to avoid waste effort, so that the work of both was bettered.

Thus, instead of adopting the work of one as a standard, a wholly new standard of effectiveness was set, and both were brought up to it—and here it must be remembered that the "bringing up process" in neither case involved added nervous strain. Simplification, not added speed of part-motions, was the basis of the improvement.

Assume as an extension of this discovery that two workmen are performing identical tasks in exactly the same time. But the film record shows that one is making half the motions that accomplish the task better than the second, while the second is making the other half better than the first. To correct the methods of each by the methods of his companion is to add to the efficiency of both, without "speeding." Yet the fact that their original records were equal would have blinded any observer but the moving-picture machine to the radical differences between them.

COMMERCE AND FINANCE

A WEEKLY ARTICLE BY THEODORE H. PRICE

THE WORKSHOP OF ENGLAND

IRELAND has a population of about 4,500,000, Scotland about 4,800,000, and England about 36,000,000. Of the population of England nearly 9,000,000 reside in London and its immediate vicinity and another 9,000,000 live and work in Lancashire and Yorkshire. These two great counties have one-fourth of England's population and may be regarded as its workshop. They contain the great industrial cities of Manchester, Sheffield, Leeds, Liverpool, the second largest seaport of the kingdom, and the important manufacturing centers of Huddersfield, Oldham, Preston, Rochdale, as well as numerous other places less well known, where coal-mining, iron-manufacturing, and ship-building are carried on extensively. During the past week I have had opportunity to see much of the varied industrial activity that centers in and around this region. It is the section from which most of England's home-produced wealth is derived. Raw material dug from the ground or brought from the ends of the earth is here converted by English labor and machinery into the things that civilization and semi-civilization needs, and, when so converted, is distributed among all the peoples of the earth. England's wealth and income are derived from three sources. There is, first, the interest on her accumulated capital; second, the profits of her commerce with her colonies and the rest of the world; and, third, the money made by her manufacturers.

From the standpoint of the economist, industrial activity and the increased value given to things by human labor are the only source of real wealth. The profits of trade and the interest on money are simply the share of labor's earnings that capital exacts as a consideration for its co-operation with the workman, and they do not add to the total of the world's wealth. England's consumption of agricultural products far exceeds her home-grown supply. In a national sense, therefore, agriculture adds nothing to her wealth.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The commerce and finance of London are enormously profitable considered in the aggregate, but the resulting accretion of wealth originates largely in the activities of people who do not live in England.

It is in Lancashire and Yorkshire that most of England's manufacturing is conducted, and it is from their activities that her great industrial profits are derived. It becomes, therefore, exceedingly interesting to study the conditions which prevail in these two counties, and which have made it possible for their population to bring hither the raw material of the world, pay the freight on it, convert it, and resell it again in successful competition with other communities very much more favorably situated in their geographical relationship to the source of supply.

It is the general impression in America and elsewhere that England's ability to compete in manufacturing is due to the relatively lower wages paid to factory operatives. This may have been true in the past, but it is no longer an accurate statement of the fact. In so far as the wages paid to those who work in the cotton and woolen mills of England or in the coal mines and ship-building plants are concerned, they are but little, if any, lower than the pay received by a similar class of labor in the United States; nor, except in the matter of house rent, is the purchasing power of the wages paid the average English workman much greater than the purchasing power of the same amount of money in America. Food in England is no longer cheaper than it is in America, clothing is not appreciably lower, and the normal expenditure for alcoholic beverages in Europe is much lower than in America. The only class of labor that costs substantially more in the United States than it does in England is that performed by household servants, and the difference in servants' wages is due to social rather than economic conditions. In America a stigma of social inferiority that does not exist in England attaches to household service, and our people are willing to work for less in factories and shops than they will accept for performing much less arduous labor in a comfortable home.

The industrial supremacy of English manufacturers cannot, therefore, be any longer attributed to lower wages or longer hours. The "fifty-six-hour week" prevails throughout England, as it does throughout New England, and the wages paid are nearly equal. The raw material also costs the English manufacturer quite as much as, if not a little more than, his New England competitor pays for it, and the secret of British success in manufacturing is not to be found in the lower cost of raw material or labor, nor in the use of labor-saving machinery, in which America is far ahead of England.

We are forced, therefore, to conclude that it is in the increased efficiency of labor in England and the elimination of waste that the secret of Lancashire's and Yorkshire's supremacy is to be found. Close observation confirms this conclusion. In the cotton mills of Lancashire a very large proportion of the "cotton waste" discarded by our American cotton manufacturers is being worked over. It is mixed with a certain proportion of American and East Indian cotton and spun into yarns that are extensively used for "weft" or filling.

The coal that is used in the Lancashire cotton mills costs about $3.25 per ton, and yet in a Lancashire mill whose records were thrown open to me I found that the cost of coal per indicated horse-power was less than seven dollars per annum for fifty-two weeks of sixty-six hours each. This is far below anything of which I have heard in America, and the difference, as far as I can determine, is due to better stoking and more careful conservation of the heat produced. In so far as the labor is concerned its increased efficiency seems to be attributable to the longer apprenticeship necessary, the greater aptitude thereby acquired, and the willingness of the operatives to work a lifetime in one place. The average English operative, once he or she has come to earn a wage that permits of comfortable living, is contented and does not seek for change of residence or social status.

In America one of the great difficulties that our manufacturers have to contend with is the migratory disposition of the hands, and a large amount of energy and efficiency is wasted in training the new work-people who must be employed to take the place of those who are constantly leaving.

In England this difficulty does not exist. Men and women of fifty and sixty years of age are still working in the mills in which they commenced to labor as children, and their interest in their work and their deftness in performing it are of course immensely greater than if they had constantly to adapt themselves or be adapted to new conditions.

Another factor of success in English in-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

dustry is the comparative smallness of the manufacturing unit here and the refined specialization of the various processes. The principle of consolidation is not believed in as promoting economy. Vicarious supervision from distant central offices has not been found profitable, and a relatively small plant under the charge of a superintendent or managing director who is held personally responsible for the financial results, and in which only one process in the successive stages of manufacturing is conducted, is the ideal.

Thus the spinning of cotton into yarn is conducted in one establishment. It is woven into cloth in another. It is bleached in a third, and in many cases a fourth and separate plant is provided for rehandling it and packing it for shipment. In the manufacture of ale and beer the brewing is conducted in one establishment and the bottling in an entirely separate plant.

In nearly every department of industrial activity the same practice prevails. It follows that each superintendent becomes closely acquainted with his subordinates; he knows their capabilities, calls them by their first names, and is able to put them where "the best they have can be got out of them." The result is a much better understanding between the wage-earner and his putative employer. He has a consciousness of personality which he does not enjoy under conditions in which his identity is less definite. He is contented and, as far as I have been able to observe, is physically and socially well off. His social standing and its restrictions being well understood and practically unchangeable, he and his are under no pressure of competition in expenditure for dress or living. They have no desire to create any illusions as to their place in society, and could not do so if they tried. Their independence of thought or action is not, however, in the least affected by their social limitations.

Lancashire is, in fact, one of the most Socialistic parts of England in many respects. It is here that the trade union has reached its highest development. It is here that the co-operative principle has been most generally applied, and it is here that the working classes are the most intelligent and thrifty. In America the spread of democracy and the theory that all men are created free and equal have engendered social aspirations which make it impossible for us to duplicate many of the conditions which exist in Lancashire, but in at least one respect, I think, we can follow the English example with advantage. A number of small plants individually managed will, I believe, result in a lower cost of production in the United States as well as in England. This, I know, is contrary to the theory upon which an application of the principle of consolidation has been so widely attempted in the United States, but in securing the efficiency of labor the human factor is more important than the mathematical element, and English experience has proved that men can be more satisfactorily dealt with in small bodies than in large ones, and as individuals rather than machines.

Liverpool, July 4, 1914.

THE SPECTATOR

THE Spectator in all humility wonders whether his fellows on this very interesting planet of ours find it difficult to reconcile some dicta of the philosophers with what is seen on all hands as one goes about his daily affairs.

The wise say, "Keep life simple." Life says, in its motion pictures, "Life is never simple."

In city and in country every vista is infinite. How, then, can the Spectator make life simple? Is thy servant an oyster that he should do this thing? Nay, even the oyster cannot shut out the currents of the infinite ocean, lest he perish.

It is a simple thing to buy your morning paper at a news-stand. Or, rather, it would be, if the seller were not a being of immortality, and with a story that is writ large for any reader in face, gesture, garments, bearing, attitudes, expression. Why, a seller of a newspaper can so hand out the change for a nickel as to raise in the Spectator's mind all the questions that are to be settled by the commission appointed to inquire into the reasons for the modern unrest.

A little chap gazing into a shop window is enough to set one wondering why plate glass lies between the boy and his coveted happiness.

Often has the Spectator wished to say, with Emerson, "Good-by, proud world, I'm

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

going home," but he doubts whether the New England seer found "home" after his flight to ruralities.

Once in the open fields the Spectator was finding keen sentimental pleasure in watching a gay butterfly—watching it as simply as a child might do (if one ever does!). And then came a quick hissing buzz, and the butterfly was struck down by the deadly aim of a hawk-fly—an *Asellus*. And the summer day-dream became a nightmare—such a cruel tragedy as Jules Fabre tells as if it were an idyl. It is surely a far cry from Theocritus to Fabre—and not altogether a pleasant journey.

And about the same time, or earlier, the Spectator read William Hamilton Gibson's story of the tragic happenings of the summer meadows, and could not thereafter take the same simple pleasure in high noon, sunshine, and the hum of the insect world.

No, it will not do to retire from the city to the God-made open country in the expectation of finding a simplicity that never yet was on sea or land.

Wherever your lot is cast, you will, if your eyes are like the Spectator's, see only the glint of daylight on a bit of a rim or a spoke of the whirring wheels within wheels of an infinite complexity amid which all must move and be moved in a kaleidoscope of shreds and patches.

And in such a world it cannot be right to play Diogenes or the cenobite. He that shuts his eyes and ears and strives to withdraw from the currents of life simply refuses the wholesome food of his father's table and feeds on husks with the swine. Only when sleep brings unconsciousness is the simple life possible and wholesome. The eye must fill the brain with images or the brain will make for itself images at second-hand, and pictures less wholesome than those from without.

So, as you go abroad, keep the brain close behind the portals of the eyes, and enjoy as best you may the fragmentary comedies and tragedies of life and the world. For even the trivial incidents are often the most delightful.

Not so long ago the Spectator was passing the Manhattan end of Brooklyn Bridge—not a trivial place, but a quintivial, at the least—and happened to come abreast of a most dignified and soldierly policeman just as a scampering newsboy grazed by the officer of the law on the farther side of that dignitary. To the Spectator's amazement, the officer "swiped" at the boy's head as he ran by, much as a tiger might at a fleeing deer. The boy dodged and grinned his triumphant escape without slackening speed. Whereupon the cop at once stiffened to his former dignity, at the same time saying to the Spectator in a deep bass voice: "Ah! *them's* the happy days!"

Could not any one write a page or two of exposition on that bit of street drama—that revelation of the boy nature latent beneath the blue coat and the brass buttons, the official dignity and the aloof bearing?

The Spectator, for his part, went on his way with a grinning face and a fellow-feeling for the happy days, and for him who aimed an affectionate cuff at the little rascal of the streets.

The Spectator hopes that there is something in his countenance that attracts human sympathy; certainly, whatever the reason, he has proofs of some characteristic awakening confidence. More than a few times he has received the wink of understanding from the conductor of a trolley car when some passenger has breathed threatenings and slaughter in revenge for being carried some eighteen or twenty feet beyond her—that is, *his*, of course—corner. Nay, he has been asked, "Now, wouldn't that jar you?" in similar situations, and has borne himself as if it *would* jar him, for sympathy is an easy form of charity.

And the Spectator is often the victim of repartee, which he enjoys with due resignation in proper cases.

It is a pleasure to see that the human spirit can rise superior to the most monotonous of lives, for it is another proof that the infinite is ever master of the trivial.

One day the Spectator was buying a ticket on the subway. The man just before the Spectator laid down a dime and said, "Two." And thereupon the Spectator innocently laid down five pennies and said, "One." Whereupon the ticket-seller withered the poor Spectator with a sarcastic smile and the question, "Are you *sure* you don't want no more?"

And the Spectator felt he had more than his money's worth.

Again and again has the Spectator had proof that the human creature for the most part wears but a thin crust to cover the immortal soul below—a crust that is fragile to the lightest touch of kindness. Even a touch is not necessary. How often has he seen a

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

baby's smile at the crustiest of faces rewarded by a shivering of conventional ice! Why, he has known a half-dozen human statues to come to life and joy when (the Spectator having removed his hat for coolness) an inexperienced baby voice has inquired, most justifiably: "Mamma, where is that man's hair?"

Alas! where is it? And shall the Spectator blame the child for seeking to understand the phenomena—or non-phenomena—of its surroundings? No, never. Probably the child is one of the Spectators of the future, who will do as does the Spectator of the present—raise questions he cannot solve and rejoice that at every step life presents new problems to prove that it is not the be-all and the end-all here.

The Spectator finds in life only one missing element—the unmeaning and uninteresting. That exists only in the Land of Nod.

THE NEW BOOKS

LABOUCHERE[1]

THIS biography of the late Henry Labouchere is written by Mr. Labouchere's nephew. The book should interest every Englishman. It should also interest many Americans. For the very busy American, however, not particularly well acquainted with British policies and personalities, the volume contains too much detail.

The German Emperor has often been called the Gaul in Germany. It is true that William II has many French qualities—alertness, precision, vivacity, incisiveness. In the same way Henry Labouchere might have been called the Gaul in England. Despite two generations of English antecedents he remained really a Frenchman. And it was because of this that he attained a unique position in diplomacy, politics, and journalism.

Mr. Labouchere's diplomatic career had been preceded by a period of youth in which he seems to have sown a great crop of wild oats. He was finally banished to Mexico, where, despite vicissitudes that would have shaken a less complacent person, he regarded life with much good-natured philosophy, and informed his father: "I have been offered a place as croupier at a monte bank, so I shall not starve."

Mr. Labouchere began his diplomatic life as British attaché at Washington. The late William L. Marcy was then Secretary of State. Once Labouchere went down with the Minister to a small inn in Virginia to meet Mr. Marcy to discuss the project of a reciprocity treaty between Canada and the United States. Mr. Marcy, "in general the most genial and agreeable of men, was as cross as a bear," and would agree to nothing. Labouchere asked Mr. Marcy's secretary to tell him, in confidence, what was the matter. The secretary replied, "He is not getting his rubber of whist." After that the British Minister proposed a rubber of whist every night, which he invariably lost. Mr. Marcy was immensely pleased at beating the Britishers at what he called "their own game," and his good humor returned. "Every morning," Labouchere related, "when the details of the treaty were being discussed, we had our revenge, and scored a few points for Canada."

One is glad to note that during his Washington sojourn Mr. Labouchere gained a very good opinion of America and Americans. And it was also here that he became the thoroughgoing radical he was ever after. As he used to say afterwards in England: "I was caught young and sent to America, where I imbibed the political views of the country, so that my radicalism is not a joke but perfectly earnest. My opinion on most of the institutions of *this* country is that of America—that they are utterly absurd and ridiculous."

Something was always "happening" to "Labby," as he soon came to be called. For instance, while he was attaché at Washington and still sowing a few wild oats, the British Minister sent him to look after some Irish patriots at Boston. This tale follows:

> I took up my residence at a small hotel, and wrote down an imaginary name in the hotel book as mine. In the evening I went to a gambling establishment, where I lost all the money I had with me except half a dollar. Then I went to bed, satisfied with my prowess. The next morning the bailiffs seized on the hotel for debt, and all the guests were requested to pay their bills and to take away their luggage.

[1] The Life of Henry Labouchere. By Algar Labouchere Thorold. G. P. Putnam's Sons, New York. $4.50.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

I could not pay mine, and so I could not take away my luggage. All that I could do was to write to Washington for a remittance, and to wait two days for its arrival. The first day I walked about, and spent my half-dollar on food. It was summer, so I slept on a bench on the Common, and in the morning went to the bay to wash myself. I felt independent of all the cares and troubles of civilization. But I had nothing with which to buy myself a breakfast. I grew hungry and, towards evening, more hungry still, so much so that I entered a restaurant and ordered dinner, without any clear idea how I was to pay for it, except by leaving my coat in pledge.

In those days Boston restaurants were mostly in cellars, and there was a bar near the door, where the proprietor sat to receive payment. As I ate my dinner, I observed that all the waiters, who were Irishmen, were continually staring at me, and evidently speaking of me to each other. A guilty conscience made me think that this was because I had an impecunious look, and that they were discussing whether my clothes would cover my bill. At last one of them approached me, and said: "I beg your pardon, sir; are you the patriot Meagher?" Now this was a gentleman who had aided Smith O'Brien in his Irish rising, had been sent to Australia, and had escaped thence to the United States. It was my business to look after patriots, so I put my finger before my lips, and said: "Hush!" while I cast up my eyes to the ceiling as though I saw a vision of Erin beckoning to me.

It was felt at once that I was Meagher. The choicest viands were placed before me and most excellent wine. When I had done justice to all the good things, I approached the bar and asked boldly for my bill. The proprietor, also an Irishman, said: "From a man like you, who has suffered in the good cause, I can take no money; allow a brother patriot to shake you by the hand." I allowed him. I further allowed all the waiters to shake hands with me, and stalked forth with the stern, resolved, but somewhat condescendingly dismal air which I have seen assumed by patriots in exile.

Then the attaché was transferred to Europe, and an anecdote of his St. Petersburg days is the following, which many Americans have fathered on Mr. Choate:

A fussy German nobleman pushed his way into the Chancellerie, where Labouchere was working, asking to see the Ambassador. "Please take a chair," said the secretary; "he will be here soon." "But, young man," blustered the German, "do you know who I am?" And he poured out a string of imposng titles. Labouchere looked up in well-simulated awe. "Pray take two chairs," he remarked quietly, and went on writing.

At St. Petersburg Labouchere was much attracted by the wife of one of the gentlemen of the Court. So was a tall, smart young Frenchman. Labouchere was desperately jealous of his rival, but could think of no means of outwitting him. The biographer tells this story about them:

At a Court function they were both standing near the object of their admiration, the Frenchman making, it seemed to Labouchere, marked advances in the lady's favor. However, he was soon called away for some reason or other. Labouchere, in his eagerness to seize the opportunity and advance his own suit, inadvertently tipped his cup of black coffee over the lady's magnificent yellow satin train. He was in despair, but, seeing that she had not yet perceived the tragedy, he slipped the cup and saucer into his tail-coat pocket, and then, with an air of commiseration, drew her attention to the ruined gown. "Who did it?" she exclaimed furiously. Labouchere put his finger to his lips, at the same time looking significantly at the form of his rival, at that moment disappearing through the doorway. "I *know* who did it," he said, "but wild horses would not induce me to tell you." Of course the lady had followed the direction of his glance. She exclaimed: "That ruffian, I will never speak to him again as long as I live!" History does not relate how the adventure proceeded for the handsome Frenchman's rival.

Another Court life which Labouchere was to know well was that of Paris. In those days the late Elihu Washburne, of Illinois, was the American Minister there, and the Legation became a headquarters for information, especially at the time of the Franco-German War. Labouchere wrote:

I passed the afternoon greedily devouring the news at the American Legation. It was a curious sight—the Chancellerie was crowded with people engaged in the same occupation. There were several French journalists, opening their eyes very wide, under the impression that this would enable them to understand English. A Secretary of Legation was sitting at a table giving audiences to unnumbered ladies who wished to know how they could leave Paris; or, if this was impossible, how they could draw on their bankers in New York. Mr. Washburne walked about cheerily shaking every one by the hand, and telling them to make themselves at home. How different American diplomatists are to the prim old women who represent us abroad, with a staff of half a dozen dandies helping each other to do nothing, who have been taught to regard all who are not of the craft as their natural enemies!

So much for diplomacy. Now for politics.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Being asked on one occasion, "Why do men enter Parliament?" Mr. Labouchere replied:

Some of them enter Parliament because they have been local Bulls of Bashan, and consider that, in the localities where they have roared, and pawed the ground, they will be even more important than heretofore; some because they want to be peers, baronets, and knights; some because they have a fad to air; some because they want to have a try at climbing the greasy pole of office; some because they have heard that the House of Commons is the best club in London; some because they delude themselves that they are orators; some for want of anything better to do; some because they want to make a bit out of company promoting; and some because they have a vague notion that they are going to benefit their country by their devotion to legislative business.

But none of these considerations influenced Labouchere to enter upon a Parliamentary life. His first inducement was a simple, naïve curiosity; his second, a conviction that the House would benefit from contact with so sound a Radical as himself.

A man with Radical views was naturally impatient with the House of Lords. Hear him:

The greater number of them [the Lords] are obscure thanes, who never take an active part in legislation or attend in their seats. They are summoned to London by their party leader whenever it is necessary to vote down some Liberal enactment, which has been passed after long and careful consideration by the elected representatives of the nation, and for this service to the State they generally insist upon receiving an equivalent—a ribbon, a Lord Lieutenancy, or an office for a relative or a dependent. . . . No matter what may be the majority possessed by a Liberal Ministry in the House of Commons, it can never legislate as it wishes, but in a sense between what it wishes and what the Conservative majority in the Lords wish.

In almost every year of Mr. Labouchere's Parliamentary life he brought forward an amendment to change this absurd state of things. Finally he had the satisfaction of witnessing legislation in sympathy with his views—views years before regarded as unattainable.

If Mr. Labouchere found fault with the Lords, he also found fault with the Commons, and especially in those early days when the Commons excluded his Parliamentary colleague Charles Bradlaugh, who with Mr. Labouchere had been elected for Northampton. Because Bradlaugh would not take the oath but would affirm instead, he was called "the bellowing blasphemer from Northampton." He was persecuted in and out of Parliament. Labouchere thus summed up the whole matter from his point of view: "It is repugnant to the feeling of all men of tolerant minds that any gentleman should be hindered from performing civil functions in the world on account of speculative opinions about another."

As on other subjects, so with regard to woman suffrage, Mr. Labouchere's views were definite; as far back as 1884 he remarked in Parliament, during the debate on the Representation of the People Bill:

It may be that we should enfranchise women, but because we have enfranchised men is no reason we should do so. We may discuss the subject eloquently, we may refer to Joan of Arc and Boadicea, but, in point of fact, from the time of Eve till now there has been a distinct difference between men and women. There are a great many things which I am ready to admit women can do better than men, and there are other things which I think men can do better than women. Each have their separate functions, and the question is whether the function of electoral power is a function which women would adequately discharge. I do not think it is. . . . I am not at all disposed to admit that women are better than men. It is not a question of whether women are angels are not, but whether they will make good electors.

With regard to Socialism, it might have been supposed that so thoroughgoing a Radical as Mr. Labouchere would have inclined towards Socialistic views of government. The biographer brings out the fact that Mr. Labouchere was as strongly anti-Socialist as he was anti-Conservative. "He believed in competition as a principle of social existence," says Mr. Thorold, "and in equality as a natural fact, although he held firmly that the natural inequality of men should not be reinforced or distorted by the artificial inequality of rank." Mr. Labouchere said once concerning the assumption of Socialists that their system was a cure-all: "There is no doubt a great deal of sickness in the world. That we all admit. But we should be amused if a doctor came forward and said, 'If you try this particular pill you will find that all sickness will be driven away from the entire world.'"

As regards what is perhaps the most important of English reforms, that of land, one notes that very many years before Mr. Lloyd George laid down his present scheme of amelioration Mr. Labouchere announced

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

that he would legislate "to break up and destroy all huge domains, to make the occupier to all practical intents the master of the soil which he cultivates, and to secure to him not only fixity of tenure and independence of a landlord's rules and caprices, but the enjoyment of these rights at a fair and reasonable price."

Of course the Established Church came in for its share of Mr. Labouchere's contempt. Not only was it "the church of a minority," but "the greater portion of its revenues was acquired by confiscation," and "its division of them amongst its clergy is in defiance of all rule and justice." Disestablishment and disendowment had no greater advocate than Labouchere.

On another subject—the Boer War—Mr. Labouchere stood out against the vast majority of his countrymen. He opposed the war because he believed it to have been unjustly waged. He also opposed the proposal for its settlement, asking: "Will you tell me of any war in which the vanquished side asked for terms and were told that the victors would grant terms only in the capital of the defeated country and on condition of their [the Boers] surrendering their independence? I call this thing an iniquity."

Despite these pronounced views, Mr. Labouchere was distinctly popular with his fellow-members in Parliament, not only because he was an amusing companion—one who had both wit and humor—but also because he had a wholesome liking for efficiency. Mr. Joseph Chamberlain was long "Labby's" ideal in this respect. If Mr. Chamberlain were only Prime Minister, almost anything radically efficient might happen, Mr. Labouchere used to prophesy—the Lords and the Church might be separated from the Government, and good riddance to them! and England might become in all except the name a republic. Mr. Chamberlain was the one statesman with whom Mr. Labouchere found himself in complete agreement as to the articles of the Radical faith. Hence in the future of Chamberlain Labouchere saw the future of the Radical party and of England herself. Alas for "Labby's" ideal! On the methods of applying Irish Home Rule Mr. Chamberlain became lost to the party of which he had been the symbol.

With other notable personalities Mr. Labouchere maintained better relations, but his instinctive aversion to the conventional, and, above all, to the "brummagem"—that expressive corruption of Birmingham, where many showy but sham articles are made; his delight in puncturing what he thought "windbags," and his inherent abhorrence of humbug, became continually more prominent, both in his Parliamentary speeches and in his intercourse with Members. Yet he was feared as well as loved for his biting and often apt irony. He spared no one. Even of Gladstone he said: "I don't mind the old man always having an ace up his sleeve, but I object to his always saying Providence put it there."

If Mr. Labouchere was a unique figure in diplomacy and politics, he was also unique in journalism. Where can such a man be found who, breaking away as long ago as 1877 from his connection with Edmund Yates and the "World" and founding "Truth," continued, week by week, in an avowedly rival sheet, gently or sharply as the case might be, to correct "Edmund," as he always called him even in print—causing immense diversion to the readers of both papers—and yet in the most engagingly amicable spirit? To Mr. Yates's credit, the corrections were received in the same spirit and, wherever possible, returned in kind.

Where will one find such a "casual" editor as Mr. Labouchere? For a time he wrote a very large part of "Truth" himself. He would pour forth amusing paragraphic commentaries on every subject of the moment that interested him. He would flood the paper with droll reminiscences of his own adventures or of the many distinguished folk whom he had known in widely divergent regions. He would write dramatic criticisms, and he never did anything better, so we are told, for, among many other experiences, he had been a theatrical manager. Every week he also wrote what the English call "a City article." But what an article! The late Charles Eliot Norton's lectures on Dante were not more unconventional in the introduction into them of all sorts of subjects, from the misdeeds of the Republican party to the wrecking of the Erie Railway. Mr. Thorold shows us that in a dramatic criticism of Bernard Shaw's latest masterpiece there appeared the narrative of Labouchere's journey in Palestine, and also that in a survey of England's financial position the editor of "Truth" found place for a comic account of his own experiences with Mexican brigands.

Again, where will one find an editor so bent on exposing fraud as was Labouchere,

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

involving continual lawsuits, and even an expulsion from the Beefsteak Club? But the exposures went right on, conducted with equal asperity and wit. Of them Mr. Thorold says: "Thus fortified, he threw down the gauntlet to one swindler after another. Many were routed and driven out of the field by the mere force of the case made against them in 'Truth.' Others who defended themselves by proceedings for libel were met and overthrown one after another in the law courts. The story . . . would fill a volume—and a volume without any parallel in the history of journalism."

And then as to gossip. Here, thank Heaven, was an absence of what is too often found in the American and British so-called "society journals"—the prurient prying into the private lives of people.

This to begin with. On the other hand, here was an editor who did not hesitate to talk with unconventional and often dreadfully inconvenient frankness about any one whom he knew to be either a sham or a snob. Thackeray would have loved "Truth." With all its faults this journal came to be regarded as quite as unique in its way as is "Punch." You see a tired man at the close of day approach the magazine table at his club. What paper does he pick up? Ten to one it will be "Punch," and after that "Truth." Why? The man may be seeking information, but he wants it served to him with entertainment. A fish must have its sauce. Most men seek not information alone; a long with it they seek breeziness and "edge," originality, independence, and courage of comment.

Labouchere the editor appreciated this. He was thus a good influence in England. He combined two elemental qualities of greatness—entire naturalness and entire fearlessness. Despite his patent limitations he convinced his readers that he was reproducing on paper, instinctively and without effort, exactly what he thought.

Clark's Field. By Robert Herrick. Houghton Mifflin Company, Boston. $1.40.

Mr. Herrick has always something to say, whatever form of expression he may choose. His work in fiction has been serious. He has dealt with increasing frankness, not to say boldness, with social and economic questions. He is in no sense the "singer of an idle hour;" on the contrary, his work of late years has been somewhat overburdened with observation and moralization. It has lacked variety, lightness, and humor. "Clark's Field" is a very careful and conscientious study of a phase of the economic situation. The fidelity to fact the reader cannot question, but the facts are as obviously selected as the facts of the Romanticists. "Clark's Field" is a somewhat monotonous story in atmosphere; the cheerfulness comes at the end, when the moral development of the central figure begins; and, while there is no conventional happiness, there is something—there is the promise of spiritual freedom.

Mob (The). By John Galsworthy. Charles Scribner's Sons, New York. 60c.

This play, like its predecessor, is a dramatization of an experience through which very few men pass because very few men have the courage to face it. The hero is a young Englishman starting out on what promises to be a brilliant public career. He is a member of Parliament; he holds a subordinate position in the Government, and he is strongly buttressed, after the substantial English fashion, by the social standing of his friends. There comes one of those minor wars in which England has indulged from time to time, not always willingly, but always courageously. The young Parliamentarian strongly opposes the policy of force, and when war breaks out he resigns from Parliament and from his position in the Government at the request of his constituents, and is surrounded by a wall of opposition from his family and his friends. He appeals to the country; the bitterness of antagonism grows more and more intense. One by one his friends leave him, his wife deserts him, and he is finally killed by a mob.

The story is told with economy of words and with precision and force.

Turkish Memories. By Sidney Whitman. Charles Scribner's Sons, New York. $2.25.

In other volumes Mr. Sidney Whitman has instructed us concerning Germany and Austria—in the present he goes farther to the south and tells us about Turkey. His book is the outcome of several visits covering a period of a dozen years. One feature of the work lies in its revelation of the character of Abdul Hamid II. Certainly Mr. Whitman's opportunities of observing the Sultan were extraordinary, and he evidently made good use of them. Since his notes were first written enormous and epoch-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

making changes have occurred in Turkey. They are not all connected with the recent Balkan wars. There is, for instance, the change brought about by German influence. With all their acumen and the insight which they were allowed into Turkish affairs, the German friends of Turkey appear to have been blind, Mr. Whitman tells us, to the black political outlook of the Empire, which politically gifted Italians such as Mazzini and Crispi foresaw and confidently foretold half a century ago. Indeed, Germany's policy in Turkey encouraged the Turks to procrastinate and assume a truculent attitude. The collapse of Turkey, therefore, has been a blow to military Germany.

Mr. Whitman thinks that the English have played a more dignified and more far-sighted part in Turkey; for instance, they built the Smyrna-Aidin Railway, without a penny of guarantee from the Turkish Government, and by capable administration have made it a success. Nevertheless an increase of German commercial hold in Turkey seems to the author more than likely, for several reasons. First, Germany's geographical position places her in easy connection with the Turkish Empire for commercial purposes, not only through Rumania and the Black Sea, but also by the Danube and by rail through Servia and Bulgaria. Will Germany be able to use these assets to gain a permanent political ascendency extending over Asia Minor? That is the question. For Germany has as competitors not only England but also France, and, in particular, the French language. In about six hundred Turkish schools French forms part of the regular curriculum; moreover, French is spoken more or less by nearly every Turkish official above a certain rank, and German by scarcely any.

But the most potent cause likely to prevent German influence getting beyond certain well-defined limits in Turkey is, as the author affirms, to be found in the ever-watchful jealousy of Russia. Russia, he asserts, is Turkey's real disposer. An agreement between Russia and England, therefore, concerning Turkey might possibly sterilize German ambitions. However this may be, the quiet, steady, persistent influence of Germany in the Turkish Empire in Asia has played and is playing a vital part in the development of that Empire.

Social Creed of the Churches (The). By Harry F. Ward. Eaton & Mains, New York. 50c.

The text of which this small volume is an exposition and application to existing conditions is the declaration of principles adopted two years ago by the Federal Council of the Churches of Christ in America. It covers the whole field of purpose and action for the regeneration of our social system, especially of industrial and economic conditions, by the spirit of Christianity. This is pledged to endeavor to make all the privileges of life obtainable by all. The churches, says Professor Ward, must "support every proposal that moves toward distributive justice." The chapters of his book present the proposals of the federated churches, in the order followed by their social creed, concerning the family and the child, women and children in industry, the attack upon poverty, the conservation of human resources, social insurance, democracy and peace in industry, the strain of overwork, income and property. Each chapter, introduced by the appropriate clause of the creed, expounds and applies it in all its particulars, topic by topic, both as to existing evils and the remedies proposed. What such a presentation should naturally suggest to a sympathetic reader—What can and ought you to do about it?—is then pointedly put by concluding questions as to the conditions in his own State and community of which he should inform himself.

Social Worship: For Use in Families, Schools, and Churches. Vols. I and II. Compiled and Edited by Stanton Coit. The Macmillan Company, New York. $12.50.

Among the religious phenomena of our time hardly any is more noteworthy than the publication of this work of nearly a thousand pages in two quarto volumes. Dr. Coit's predecessor in this line, some fifty years ago, was Auguste Comte, who transformed his "positive" philosophy into a cult of humanity, a religion renouncing belief in God and immortality, and exalting to deity an ideal humanity.

Dr. Coit's "Ethical Church" interprets religion as fervent devotion to the highest moral ends. This, though only half of the truth, is the half which needs the strong, though not the exclusive, emphasis which the Societies for Ethical Culture give it. The present work, the product of a group of capable men and women associated with Dr. Coit, is rich in ethical, literary, and musical value, and deserves place especially in the libraries of theological seminaries, as well as in many others. Its successive portions consist of sentences introductory and dismissory, brief "meditations" on many topics, hundreds of "lessons," classified in thirteen books, "invitations to church fellowship," and services for special occasions—dedication of children, reception to the Church, marriage, and funeral. This last contemplates the deceased as extinct in being, but surviving as a memory and an influence. The only divinity recognized by the Ethical Church is that of the True, the Beautiful, and the Good, as personified in the life of humanity, especially in its saints, heroes, and benefactors. The Lord's Prayer is chanted with a paraphrase, translating "Our Father" into "Thou reign of law both strong and kind." Yet there is much in the mass of ethical material that is serviceable both for private and public use.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

BY THE WAY

Rear-Admiral Southerland, the last officer of the United States navy on the active list who had served in the Civil War, was retired a few days ago. He had worked up from the foot of the ladder, having entered the navy as an "enlisted man" while he was yet a boy of fourteen.

The new Phipps Psychiatric Clinic of the Johns Hopkins Hospital in Baltimore has a completely equipped theater for entertaining insane patients. The patients themselves act in the plays presented, and this new occupation is said to have a very beneficial effect in many cases.

The miserly habit has rarely had a more curious illustration than in the case of a couple in New York who were supposed to have died in destitute circumstances, but whose old house was found to contain, hidden within the walls, forty packages containing $1,000 each. What comforts these old people might have had if they had broken up one of those precious packages!

"Motorite" is the name of a yet undiscovered fuel for flying-machines. Hudson Maxim, says "Flying," suggested the name several years ago as a suitable one for a compound that might be made from high explosives, which would be lighter and give more energy than anything used at present. Inventors have not as yet succeeded in producing such a fuel, but the market for it would probably be enormous, and a fortune awaits the man who finds the lucky combination.

The roof of Westminster Hall, 290 feet long and 68 feet wide, made of oak timbers and built in the fourteenth century, is being restored. Many of the timbers had become worm-eaten or decayed. In 1657 Cromwell was installed as Lord Protector under this roof, and within the hall the bodies of Gladstone and of Edward VII lay in state.

July 6, 1915, will be the five hundredth anniversary of the martyrdom of John Hus, the Bohemian patriot and religious reformer. A pilgrimage of 1,500 persons from the United States to Prague is planned for the occasion.

The fruit industry in Porto Rico is showing a phenomenal increase. Pineapples lead in the value of fruit exported; oranges and grapefruit follow, the value of the latter being, for the last year, $726,687, though a few years ago this fruit was almost unknown.

"The number of newspapers in the entire country having anything even moderately resembling a literary 'flavor' at the present time may be counted on the fingers of one hand," according to Daniel F. Kellogg in the "North American Review." The writer says that American newspapers have undergone such a change that William Cullen Bryant, George William Curtis, Henry J. Raymond, and even Charles A. Dana would "to-day be miserable failures in the practice of their profession."

At the sale of the Huth collection in London an American buyer obtained a copy of the first edition of "John, King of England," written by "W. Sh.," the initials connecting it with William Shakespeare.

An amusing repartee is recorded of a student sentry in a military school. Hearing a noise while on night guard, he called, "Halt! Who goes there?" It was another student in sportive mood, who answered, "Moses." This brought the retort from the sentry, "Advance, Moses, and give the Ten Commandments!"

St. Pierre, Martinique, which was destroyed by the eruption of Mont Pelée in 1902, has never been rebuilt, but it is said that even yet the ruins are being searched for valuables. The place is under police control, and two or three streets have been excavated, but it is still a "city of desolation."

John D. Rockefeller celebrated his seventy-fifth birthday by playing and winning a game of golf. John Wanamaker, one year older, celebrated his birthday quietly in Philadelphia, taking a holiday on the occasion and leaving the desk at which he still actively conducts the affairs of his big department stores in New York and Philadelphia.

"Triplex" glass, consisting of two sheets of ordinary glass interleaved with a sheet of celluloid and amalgamated under heavy pressure, may play an important part in automobile manufacture in the future. This glass will not fly about when shattered, but merely breaks up into adhering pieces, and hence will not cause injuries in case of accident.

Henry Ford, the automobile manufacturer, declares that his success is due to making just "one model" and sticking to it. "The thing is to find out something that everybody is after," he says, "and then make that one thing and nothing else."

Apropos of the finding of insects at high altitudes, referred to on this page in The Outlook of June 27, a subscriber quotes John C. Fremont's statement that on reaching the summit of Fremont's Peak, 13,570 feet high, the explorer was astonished to have a bumblebee alight for a moment upon his coat. "It was in the region of perpetual snow. . . . The creature must have been a fellow-explorer, and arrived a moment too late to give its name to the great mountain which bears aloft the fame of the 'Pathfinder.'"

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED